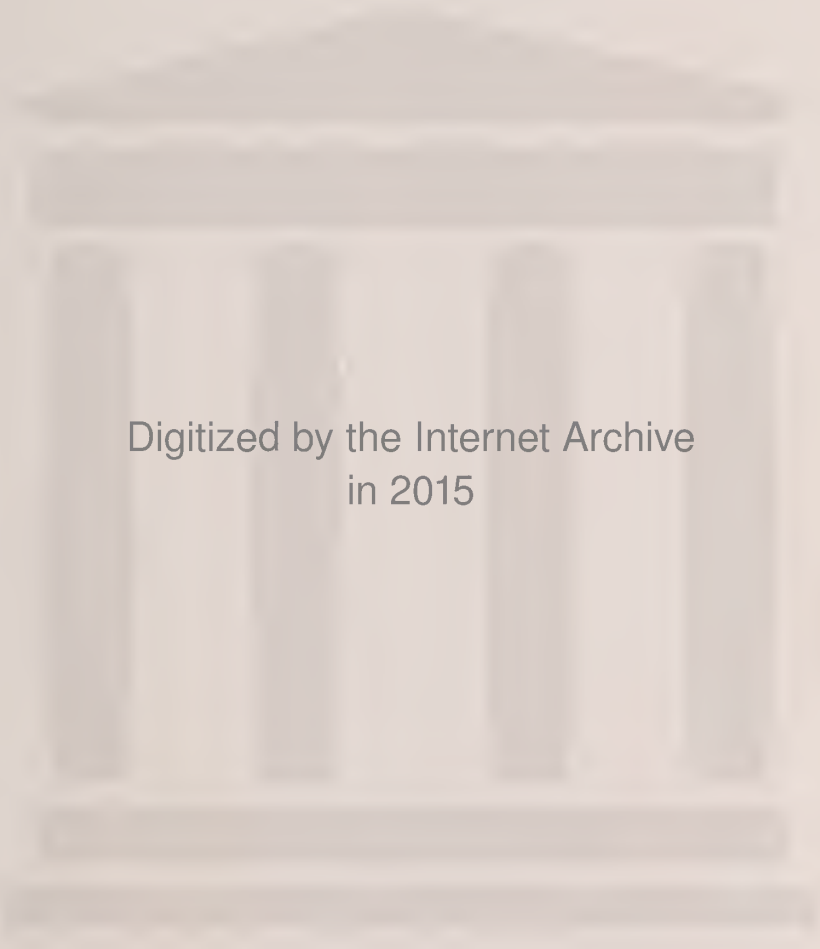
LIBRARY OF PRINCETON
JUL 21 1967
THEOLOGICAL SEMINARY

SCC
9363
v. 2-3


Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom312pres

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME III.

LIBRARY OF PRINCETON
JUL 21 1987
THEOLOGICAL SEMINARY

No. 53 FIFTH AVENUE,

NEW YORK.

INDEX TO VOL. III.

ADVANTAGES OF MISSIONARY LITERATURE... 47

AFRICA :
- A Few Useful Statistics..... 146
- A Remarkable Letter 8
- Five Little African Girls and Jolly Boys. 238
- Moravian Missions in South Africa..... 153
- Precious Africa 147
- Revival Scenes in Kangwe... 149
- Route from Kangwe to Talaguga 151
- Salutation from Africa 150

ANNUAL MEETINGS..... 158

APPEAL TO THE CHURCHES, FROM THE "STUDENT VOLUNTEERS"..... 124

AUNT JANE'S INSPIRATION 274

BANDS, AN EXERCISE FOR 20

BEFORE AND BEHIND—Verse 257

BOOK NOTICES, 106, 114, 167, 189, 221, 250, 305, 331

BUNCH OF REPORTS, A 125

CENTENARY OF PROTESTANT MISSIONS 201

CHINA :
- After Many Days..... 154
- Celestial Woman's Lot, The..... 297
- Correcting a Conception 209
- Hainanese Women..... 34
- Happenings at Chefoo 37
- Introduction to Nanking 33
- Traveling in North China 239
- Typhoons in South China 39
- Vitality of a Superstition..... 14
- Works and not By Works..... 36

CHINESE IN UNITED STATES—House-to-House Visitation in Chinatown..... 174

COMMUNICATIONS FROM THE BOARDS :
22, 51, 77, 107, 134, 164, 190, 221, 250, 278, 305, 332.

CURRENT LITERATURE AND MISSIONS :
52, 106, 220, 282, 331.

DEBTOR CHRIST, THE—Verse 145

DEPARTURES OF MISSIONARIES..... .... 257, 283

DEVOTIONAL MEETING, 9.00—9.30..... 50

EDITORIAL NOTES:
1, 29, 57, 85, 113, 143, 171, 199, 227, 255, 283, 311.

FAITH WITHOUT WORKS IS DEAD..... 239

FLAGS FLYING !..... 285

FOR FATHERS AND MOTHERS..... 104

FOR THE GOOD OF THE CAUSE 217

GIFTS IN THE TREASURY, SOME..... 303

GIVING ALL DILIGENCE..... 276

GUATEMALA CITY..... 65

HERE AM I, SEND ME—Verse..... 5

HOW ? 247

ILLUSTRATIONS :
Adonis River, Source of, 13 ; Africa, Map of, 147 ; Arabs on their way to Mecca, 209 ; Baili, 93 ; Bedawy Sheikh and Daughter, 321 ; Boat of Skins, 95 ; Brazilian Fruit Vender, 294 ; Canoe on the Ogove, 153 ; Chefoo Harbor, 38 ; Chinese Pupil, 177 ; Christmas Page, Frontispiece ; Church at Kangwe, 149 ; Colombian House, 291 ; Constantinople, 123 ; Convent of Vallombrosa, 206 ; Dehra School, 99 ; Funeral Procession in Colombia, 288 ; Guatemala City and Map, 65-66 ; Hainanese Women, 35 ; Household Furniture in a Punjabi Village, 89; Kanazawa Map, 230 ; Korean Child and Dancing Girls, 234 ; Ladakh Women, 10 ; Laos Map, 116 ; Leh in Kashmir, 9; Osaka Girls' School, 137 ; Panchito, 63 ; Pawnee Medicine Man. 180 ; Persian Village, 259; Persian Official's Country House, 261 ; Praying Machine, 211; Safeeta, Syria, 315 ; Seoul Palace Gate, 233 ; Siamese Theatre, 121 ; Teheran Mission Premises, 264 ; Woon Jin and Her mates, 175.

INDIA :
- From Plain to Mountain 92
- Futtehgurh Report..... 127
- Inside Dehra Walls..... 98
- On to Ambala 210
- Our Zenana Work in the Punjab 96
- Revived Experience and First Incidents. 91
- Sangli, a Young Station 90
- Village Women of the Punjab..... 88

INDIANS, NORTH AMERICAN :
- A Little of Indian Life..... 178
- Early Work Among the Pawnees..... 179
- The Indians' Lament—Verse 323
- The Shoshone Indians 207
- Through a Neighbor's Telescope..... 174

INFLUENCE OF MISSIONARIES' VISITS 220

IN MEMORIAM.....19, 106

INVITATION, AN..... 87

JAPAN :
- Another Door Entered 231
- Faith Justified..... 229
- Kanazawa, The City of..... 230
- New Building for Girls' School at Osaka, 237
- Only a Day School..... 5
- Why Do We Educate the Japanese ?..... 234

JESUS SAID, TAKE YE AWAY THE STONE—Verse..... 219

JUBILEE YEAR, THE 188

KEITH-FALCONER MISSION IN SOUTH ARABIA, 208

KOREA :
- Birthday Party at the Palace of the King, 232
- What Could They Have Thought ?..... 236

LAOS :
Communion Sunday at Lakawn..... 118
Child's Prayer and Its Answer..... 122
Some Difficulties and Encouragements in Mission Work Among the Laos.... 115
LATCH UNLIFTED, A 8
LETTERS FROM THE FRONT :
Africa, 44, 102, 155, 300 ; China, 42, 73, 128, 157, 215, 271 ; India, 46, 70, 100, 102, 130, 183, 213, 244, 327 ; Japan, 17, 45, 72, 102, 103, 156, 183, 242, 272, 325 ; Korea, 129, 182, 243, 301 ; Laos, 272, 325 ; Mexico, 15, 156, 327 ; Persia, 17, 45, 130, 213, 269 ; Siam, 128, 245. South America—Brazil, 46, 299 ; Chili, 103, 185, 216, 298 ; Colombia, 156, 299 ; Syria, 16, 73, 157, 184, 215, 324 ; United States, 18, 182, 214.
LINES SUGGESTED BY *Crisis of Missions*..... 49

MESSAGE FOR THE GIRLS, A..... 173
MEXICO :
About Tabasco..... 64
Day Schools in Mexico City..... 60
Daughters of Mary 61
Pedro's Story..... 62
MISSIONARIES' ADDRESSES, 31, 59, 87, 115, 145, 173, 229, 258, 285, 313
MISSIONARY BABY, THAT..... 75
MISSIONARY POLITY .
Another Point of View 32
Are There Dangers?..... 132
Dr. Scharlieb Amended 210
Greeting to the "Student Volunteers" for Foreign Missions 145
Meum and Tuum..... 329
Qualifications and Duties of Officers of W. F. M. Societies..... 248
Shall Missionary Ladies on Furlough be Urged to Address Public Meetings?.. 328
"Special Objects" in Missions—A Missionary's View..... 302
The Ounce of Prevention..... 59
Two and Two..... 31
MISSIONARIES' WIVES..... 241
MISSION WORK AT THE SOUTH..... 246
MOHAMMEDANISM IN AFRICA..... 66
MOHAMMEDAN POETESS, A 122
MOHAMMEDAN WOMEN IN OROOMIAH, ENDEAVORS FOR..... 39
MONEY GIVEN TO FOREIGN MISSIONS, WHAT BECOMES OF..... 236
MONTHLY MEETING SCHEME, 19, 47, 74, 104, 132, 158, 186, 217, 246, 273, 302, 328

NORWAY, LETTER FROM..... 204
NOVEMBER MEETINGS, A PAGE FROM THE, 2, 22

ONE WOMAN POWER..... 74
OPENED UNDERSTANDINGS 273
OUTLOOK FOR 1888..... 3

PAPAL EUROPE :
Recollections of Romanism in Italy..... 205
Things at Madrid 238
PERSIA :
Among the Villagers of Persia..... 258
Day at Daruz, A 262
In the Wild Koordish Mountains....266, 295
New Mission Premises at Teheran..... 264
New Year's Calls in Tabriz..... 11
Our Next Building in Persia..... 263
Reports of Teheran and Hamadan Schools... ....125, 126

RECEIVING AND GIVING 133
REMARKABLE LETTER, A 8
REPRESENTATIVE MEETING, OUR..... 186

SALVATION ARMY IN INDIA 41
SCHEDULE OF DAILY ROUTINE OF ONE MISSIONARY WIFE..... 268
SIAM :
A Boat Picnic..... 119
Hospital at Petchaburi..... 117
Little Siamese Girls..... 322
Petchaburi Notes for the Year..... 119
Siamese Theatres 120
SONG OF THE REAPERS—Verse 154
SOUTH AMERICA :
Brazil :
Free Brazil..... 181
Fruit Vender 294
Roman Catholic Women to the Defence of Their Faith..... 294
Sao Paulo, From—I. The Girls' School ; II. A Bit of Family History..... 289
Something About the Women of Brazil, 286
Colombia :
Barranquilla..... 291
Child's Funeral Procession..... 289
Chili :
Julia Rodriguez..... 291
Small Tastes from a Large Book..... 292
SUGGESTION CORNER, 77, 105, 134, 190, 220, 249, 277, 304, 331
SULTRY EVENING, FOR A—Verse..... 212
SYRIA :
Bedawin, The..... 319
Communion Sunday on the Side of Mount Hermon..... 318
Heart Answereth to Heart 313
Hospital Picture in Beirût..... ... 316
Reports of Beirût Seminary and Village Schools..... .....126, 127
Up and Away, and Prospecting for Scholars..... 314
Village Bride, A..... 331
Vitality of a Superstition..... 13

TREASURERS' REPORTS, 26, 54, 82, 111, 139, 167, 193, 226, 253, 282, 309, 336

WOMAN'S EASTER—Verse..... 87

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. III. DECEMBER, 1888. NO. 12

DEAR Mrs. Hunter Corbett went to Heaven from Chefoo on the seventh of October last. Dr. Corbett was absent from home at the time. She leaves four little children. This message will bring grief to many hearts at home, as it has already brought desolation to that mission circle in North China.

MISS HOLLIDAY arrived safely in New York, on the "Alaska," November 12th, seven weeks from Tabriz, and in much better health than when she started.

OUR Persia party reached Tabriz October 30th. Dr. Mary Bradford wrote from Tiflis that all of them had endured the constant change of food and irregular hours remarkably well.

OROOMIAH Girls' Seminary expects to open in the new building December 1st.

HAS your Church observed a missionary day this November, as General Assembly suggested? Then you will look for those "Answers to Prayer for Foreign Missions" which Dr. Mitchell wrote of in the *Interior* and *Herald and Presbyter*, November 7th, and if you didn't keep the day, can you not hasten to do it yet?

IF THOSE missionaries who do not live where their post office is would, in general correspondence, always put their post office address at the head of their page, it would be a material gain. It is a great deal of trouble to trace through a postal guide and annual reports in order to discover how to reach all these persons. Many an envelope, and newspapers and packages besides, have never reached the lady for whom they were intended, out among the Indians, or over sea, simply because they bore the address with which she always dates her letters.

THE former Band Exercises issued in *Children's Work* are sufficient guarantee for the quality of the new one for Christmas. It is entitled: "How the Story was Told." Price $1.00 per hundred; 15 cents per dozen. Send to Philadelphia.

BOUND volumes of WOMAN'S WORK for 1888 will be ready in December. Please send your orders. Price $1.10. A very few volumes of '86 and '87 may yet be obtained.

THE cavils of Canon Taylor in the *Fortnightly* (see Current Literature and Missions, p. 331) will not be allowed to pass unchallenged. Two fine replies have already appeared; one, entitled: "Are Missions a Failure?" in *The Christian Union*, of this city, November 8th; the other, in the November *Intelligencer*, the organ of the society especially attacked by the Canon, the Church Missionary Society, London.

TORONTO, Canada, has enjoyed an enviable reputation for temperance and observance of Sunday, and she bids fair to become the banner missionary city as well. During the last ten months she has sent out 43 foreign missionaries, of whom 5 men and 3 women joined Presbyterian Missions; one, the Methodist; 14 men and women followed Hudson Taylor, for the China Inland Mission; and 20 accompanied the Salvation Army to India.

ANOTHER brave man has gone to Uganda, Hannington's Uganda. Mr. Walker joined the solitary representative of the English

Mission there in April last, and his first letters contain remarkable information. He and his comrade were received with marked honor by Mwanga and his court. The king has given evident signs of shame for his past conduct in dealing with the English. Christian converts to the number of 150 to 200 attended Sunday services, and "principal ladies of the court," who have dropped out of the late reports of this mission, are once more mentioned as "buying books and reading-sheets." Mr. Walker thinks it would be a terrible disaster to be forced to give up the mission, the people are so earnest and promising.

An amusing incident in a primary school in Sao Paulo, Brazil, comes by way of Miss Brown, who has just gone there. She asked the teacher to make the religious exercises with which the school is daily closed simple and interesting, and, if possible, to "fasten in each little mind some spiritual germ that might awaken thoughts of what is good and true." So the teacher put the question, "What would become of us if God, for one moment, should forget to take care of us?" A bright little Brazilian replied instantly, "We should all become Protestants!" "This was not," Miss Brown says, "exactly the line of thought we expected to develope, but it showed most plainly the need of simple, clear and wise instruction."

Ecuador and Bolivia are the most priest-ridden countries in South America. In Ecuador ten per cent of the people are priests, monks or nuns; 75 per cent. of the children are illegitimate; there are 47 post offices in the whole country, and not a newspaper outside the port save a gratuitous government journal in Quito.

There are said to be hundreds of native newspapers in India conducted by educated men, and all marked by some rhetorical ability.

The case of Rukhmabai, "the Hindu Lady," has been decided after being in litigation for two years. It will be remembered that she refused to marry a detestable man to whom she was betrothed in babyhood, and the court made a decision in her favor. This was over-ruled by a second court, and she was ordered to the altar or to gaol. This created an excitement which led to a third trial, and the case is now finally settled by requirement of Rs. 2.000 ($800) fine, and Rukhmabai is free. This is only a compromise, and there are going to be other Rukhmabais in days to come.

Mr. Gilmour, who has been for several years teaching in a government school for young men at Seoul, speaks in very high terms of the character and ability of the King of Korea.

Dr. Lillias Horton, who also writes with appreciation of the kindness of their Majesties, the King and Queen of Korea, mentions the annual Quagas (examinations) at Seoul, in September last. The subject for the theses (which is annually given out by the king) was, this year: "If everything were done according to the will of heaven, the kingdom would last a million years." The candidates write their theses in Chinese characters an inch long or more, and toss them on immense sheets of paper, over a rope, as near as possible to the steps of the royal pavilion in the king's grounds, where are planted the oiled paper umbrellas, under which the groups of candidates accomplish their tasks. All rank in Korea, except the military, depends upon the verdict of the Quaga.

Fuller advices regarding the evangelistic work begun at Takata show that there are 400 Buddhist temples in the city, and the province is one of the most bigoted in all Japan, so that it is called "Buddha's Treasury." On this account our ladies were obliged to use much firmness with the Japanese directors of the girls' school to secure its opening as a Christian school, and much discretion in the first weeks, so as not to antagonize both people and priests. The Bancho ladies propose to care in turn for this school. No church is yet organized in Takata, but the little company of Christians are regarded as a part of one of the Tokyo Churches.

OUR MISSIONARIES IN SYRIA.

AND POST OFFICE ADDRESSES.

To INSURE SAFETY, it is well to enclose all letters for Syria to "The American Mission, Beirût."

Miss Alice Barber,	Beirût.	Miss Emily G. Bird,	Abeih.	Miss Mary T. Maxwell Ford,	Tripoli.
Mrs. Gerald F. Dale,	"	Mrs. T. S. Pond, Sûk el Ghurb.		Miss M. C. Holmes,	"
Mrs. W. W. Eddy,	"	Miss Charlotte H. Brown,	Sidon.	Miss Harriet N. LaGrange,	"
Miss Emilia Thomson,	"	Miss Rebecca M. Brown,	"	Mrs. F. W. March,	"
Mrs. Wm. Bird,	Abeih.	Mrs. Wm. K. Eddy,	"	Mrs. Harriette Eddy Hoskins,	Zahleh

HEART ANSWERETH TO HEART.

During the early years of my residence in what was to me at that time the foreign land of Syria, and while passing through something like homesickness in the midst of strange faces and strange sounds, I was again and again comforted by the thought that this is not a foreign land to Christ. Not far from here He passed His earthly life. Amid a people of kindred ways He dwelt. What seems so strange to us was familiar to Him, and though His great heart is to the whole world kin, yet if there still lingers the love of native land within His human nature, this of all the world must be a place of peculiar interest to Him. These thoughts have helped to give me a happy home-feeling in the land of Syria, and have quickened my heart towards the women of the Orient.

It is difficult for women of America, living in such different circumstances, and at such a distance, to realize that these Syrian women are sisters indeed in all the great needs of a woman's heart. I wish I might help them to feel how near they are, and quicken sympathy, zeal and prayer in their behalf. The Saviour surely draws near to pardon their sins, to comfort in their sorrows, and to strengthen in their struggles heavenward, just as He draws near to us in America. Syrian women who lift their hearts in faith are just as dear to Christ as American women who also cling to Him.

I never felt the mysterious thrill of Christian fellowship more keenly than during one of the first communion services I attended in the East. It was held in one of the poorest of Syrian villages, a little place in the country where the low stone houses were poorly built, and the windows and door were little more than holes in the wall. The company assembled were of the poor, and with their peculiar garb and sunbrowned faces presented to me a weird appearance. The language I did not then know, but as we gathered to partake of the broken bread (a dark-colored, cake-like loaf) and drank from the sacred cup, which was followed by a hymn sung in wandering minor tones, I thought of the glorious assembly of all nations and tongues, and felt the sweet thrill of oneness in Christ with this little band of disciples.

In visiting from house to house or teaching in classes, no verse of Scripture comes more spontaneously to our lips or is received with a more grateful response than the words: "Come unto Me all ye that labor and are heavy laden and I will give you rest." Hundreds of Syrian women have learned these precious words. I remember one poor old woman named Worady, who found them indeed a blessing. She had heard of one of our classes where, after attendance a certain number of weeks, it was our custom to give a few yards of unbleached cotton cloth to those women who had been regular in coming. She was afraid of the teaching she might receive, but she wanted *that cloth*; so tieing her head up firmly with a thick woolen shawl, that the dangerous words might not penetrate her ears, she presented herself when the other women gathered, and sat down on the straw mat before the teacher. After a little while she observed the interested faces of the other women about her, and her woman's curiosity got the better of her and she pushed aside a little her cumbrous head-gear, that she might just find out what was so attractive to her companions. She soon forgot her resolution and listened as attentively as anyone present, and came to be one of the most regular attendants at the class.

Quite a time after this she was missed, and one of the missionary ladies finding on inquiry that she was ill, visited her. The poor old woman was suffering greatly and seemed

near her end, but welcomed her visitor warmly, and begged her to read to her from the Bible. The lady replied: "Worady, can you remember any of the words of the Bible you learned in the class? Do you remember 'Come unto Me'?" Immediately and with tears streaming down her cheeks she answered: "Oh, yes; and in the night time I have said: 'Oh, Lord, *I* am tired, and *I* am heavy laden, and *Thou* hast said come unto Me.'" The neighbors said of her: "She does not say much about the saints, but she is always talking about Jesus."

I am sure if the Christian women of America could look in upon the gatherings of these women listening to the sweet old Bible stories we have known from childhood, and see the glistening tear, and hear the touching questions, or witness the garrulous, troublesome tongue quelled into silence, they would not feel that these women were "strangers and foreigners," but would sympathize with them, pray for them, and cordially support this work on their behalf, for His sake who hath loved both them and us.

Mary Pinneo Dennis.

UP AND AWAY AND PROSPECTING FOR SCHOLARS.

On Wednesday, the 25th of July last, I turned the key in the school-house door at two in the afternoon and was soon outside the city and on the white, hard road to Hums. A servant mounted on a packhorse, with his cooking utensils, provisions, and my bed, kept me company, and also the muleteer who walked by his side. Our resting place for that night was Tell-Abbas, four hours from the city, which we reached at sundown, and there dismounted for supper and a night's rest in a room which had been vacated for us. Soon after our arrival the sound of many hoofs told of other arrivals also, and soon a large party of Ateyehs, from Beino, filled the courtyard. They were on their way to Safeeta, as were we. They took possession of the place, which was indeed their property, and supper was soon spread in Syrian fashion. It consisted of fried fish from a stream of water near by, egg-plant fried like the fish, in oil, native bread and water-melons. We were invited to join the party and did so. Soon after, they announced their decision to proceed by moonlight and invited me to join them, and, as the party was composed partly of women, I was glad to do so and escape the heat of the day.

Fareedy, who had also been my companion from Tripoli, here parted company with me and proceeded on her way to Beino, escorted by her *fiancé*. We rode away over the level country at quick pace. The air was fresh and cool, the moonlight beautiful, but as the night wore away into the morning hours I began to get weary of the monotonous march, and my eyes would close and my head nod, in spite of myself. At length day began to break over the eastern hills, the morning stars melted away, and the tower of Safeeta gleamed on a distant hill-top. An hour later we entered the village. My bed was soon set up at the mission premises, and after a light breakfast I could take the long delayed rest.

Later in the day, we called at the house of mourning, where a son, a young man, had just died. This was the principal family in the village, and the party from Beino had come to condole with them. In company with the preacher and one of the sisters, I called upon other branches of the same family. This has been a bigoted family of the Greek Church and we have been able to gain no access to them. They are the landlords of this region and the little handful of Protestants here are their tenants. We have never been able to get one of this family, except a boy and girl of a minor branch, into any of our schools. I remained four days, getting acquainted with them and with the families of the brethren. One dear old lady could hardly let go of my hand all the time.

On Monday we were packed up again and off to Meshta which we reached a little after noon. We have one pupil here, Jameely or "Beautiful," as the name signifies, but, as is often the case, the facts do not always justify the name. Had it been "Faithful," it would have been nearer the mark. In this pretty,

green village with its terraced hillsides, planted with mulberries and olives, and its swiftly flowing waters, I spent a day and a half. The house in which I stopped was built in a rectangle, and contained a large courtyard into which the goats came at night to be milked, the ducks waded around in a large water-tank in the middle, and the donkeys came also for their small allowance of feed. One dilapidated room in a corner of this castle was given up to me, and there I lay down to rest the first night, to dream of owls and bats, and of the kith and kin so far away in the West. The next day the women were picking over the wheat for the next grist and I read to them the Parable of the Sower; then the boys, home from the Sidon school, came, and we sang hymns. The ten families, more or less, living in this one house, were then visited in a friendly way, while I kept a sharp eye out for new recruits for the Tripoli school. There was one girl whom I wished to secure. She was the daughter of an old man of venerable aspect and was very eager to go, but her father had hitherto resisted all appeals in her behalf, being devoted to his own Church. On the evening of the second day, however, he came leading her up to me, and "gave her away," he said, so we shall have three large girls from there, and we shall try to have them get so much good this year that they will stay up Jameely's hands when she leaves school to teach in her own village, another year.

SAFEETA.

The next morning early, we were on our way to Amar. The road lay beside water courses, wound up hill and down dale, across fields and among bushes in a picturesque way. We passed numerous threshing floors, where oxen or heifers were going round and round, driven by a small boy or girl, trampling out the wheat. Birds sang in the copses, shepherd boys led their flocks by green pastures and still waters—the pastures were only tiny bits, for all the fields were brown and dry—and

over all was the clear sunshine falling down through the dry transparent air; it seemed a happy land. We said a "good morning my sister," to the frequent burden bearers met along the way, "the Lord give you strength."

We reached Marmareeta some time before noon and stopped to see a former pupil, now the wife of a preacher, and to prospect for pupils. Two funerals had occurred the day before, so I had no opportunity to see the people. I have since taken the oldest daughter of a woman whose death had occurred as mentioned. There were two or three young men from the preparatory department of the College in this village, and they, with others, came in and we had some pleasant conversation. One bright young fellew is engaged to another one-time pupil of ours. I dined here from the contents of the saddle-bags, and we proceeded to our further destination. There we found teacher (and preacher) Ibrahim and wife ready to receive us, and a comfortable room in the mission house. I spent two happy days with the preacher's family, visiting the people, sitting out in the open air of the summer evening, all of them gathered around me, while we sang hymns, or talked, or read some of the good old chapters and prayed together. Life in these humble homes is simplicity in the extreme, but here are children of the kingdom, and my stay there is a pleasant memory still. Saturday, we left these good people for the hot ride across the plain to Beino. Time and space will not suffice to tell of the two pleasant weeks spent in this pretty village. Here Fareedy had come before me and fitted up a room comfortably. Everybody was as kind as possible, not letting me buy anything nor do anything for myself. The Ateyehs, whom I mentioned at the beginning, are the principal family of the place. They have the wealth and influence, but here, as at Safeeta, they are unreached by church or school as yet, except in a minor branch, and one young man now in the Medical College. I expect for this year a young girl engaged to a son of one of the influential brothers.

Sunday, the last on our journey, was spent delightfully at Minyara. Paul might have written his epistle to the Philippians to the little company of believers here. Two girls will go to the school from this place this year. Two years ago, the school and church were closed by Government and the people forbidden to worship, even *two* together, and some of the leading Protestants were thrown into prison. Now all is going on again.

Monday brought me to Tripoli, and Tuesday to Beirût by steamer, and thence for twenty quiet days at Sûk el Ghurb. The next fortnight will be spent in Hums, if all plans carry, then back to Tripoli again, for house-cleaning and painting, and opening school on the 17th of Oct. Thus will end another summer.

Harriet N. LaGrange.

A HOSPITAL PICTURE IN BEIRÛT.

[Reported in *The Christian*, London, June 22d, 1888.]

At one of the meetings in Exeter Hall, last week, a very interesting sketch was given by REV. GEORGE E. POST, M.D., of Syria, of a scene at the Christmas-tree festival, in the German Hospital of the Knights of St. John, in Beirût. Describing some of those present, he said:

The first one we notice in the gathering is a Jewish boy. We seldom get Jews into the hospital. They are so bent on external observances that they know little of the essence of religion. They are afraid that if they attend the hospital they may be defiled by coming in contact with flesh that has not been killed according to their law. But this little boy is very ill. He has not yet been initiated into the secrets of their religion, and they think he cannot get any harm. So he is going to hear about Jesus Christ for the first time in his life.

Behind him is an old man of venerable presence, with a long white beard, a turban, a girdle about his loins, and a loose flowing robe. Who is he? He is a lineal descendant of the great Saladin, whose ancestor drove the ancestor of your British kings from these Syrian shores. He knows it, and he is proud of it. They remember how they gained the victory when we marshalled against them all our military prowess—how they defeated us, and drove us from their shores. And we

deserved to be driven, because we carried the Cross of Christ behind the sword. Here he is to-day, a Mohammedan, in the hospital. A month ago he would have driven me away, and called me a Christian dog. Now as he comes in he seizes my hand, covers it with kisses, and bows himself at my feet. What led him to do that? That "Christian dog" gave him his eyes. He came to the hospital blind, and now he sees. And here he sits at the feet of Jesus, his eyes open, his ears open, ready to listen to the message of the Gospel.

By his side is a woman with a long white veil over her face, and wearing a blue dress. She is a Druze woman. Look at her bandaged arms. She was sitting in her house in the mountains. In these houses there is often no chimney and no window; the smoke goes out at the door. Some earth and stones fell through the roof of her house and she was thrown into the fire, so that her hands were burnt to a crisp. She came down to the hospital, and we had to amputate both hands. Poor woman, that is not the worst. Her husband has divorced her. The Druze husband has only to say to his wife: "Go home," and, without any process of law, she has to leave him. But she has come down here with her poor babe, and we have been kind to her. The Sisters have lulled her baby to sleep. They have read the Bible to her, and her heart has been touched. Now she sits in front of the Christmas-tree, which is the emblem of the love of Christ, and she is going to hear his blessed Gospel.

On one side is a man with a long beard and a green turban. He is a descendant of Mohammed. Where do you suppose he came from? From Hebron. He is the guardian of the sacred tomb of Machpelah. He has charge of the bones of Abraham and Isaac and Jacob; of Sarah, Rebecca and Leah. He is a very bigoted Mohammedan, and would not allow you to enter the sacred precincts of the tomb—would not even allow you to look through the bars and see the place where those blessed ashes repose. No stranger has ever been permitted to enter that sacred place. The very boys of Hebron would stone you if you attempted to do so. This man, too, was blind. He came here, and the "Christian dog" he would have spat upon gave him back his eyesight. Now, in return, he will give his heart and his attention while the Gospel is preached to him.

Away at one side of the room is a man clothed in a long blue robe, and wearing a peculiar hat on his head. He wears a turban of a peculiar kind, and has a long black veil hanging down his back. He is an Armenian priest. We talk about the Apostolic Church. This man puts his Church before the Apostolic Church. He says they got their title direct from Jesus Christ. Their king sent a messenger to Christ, and received a letter in reply, setting forth the principles of the Christian religion He laughs to scorn all our pretensions to antiquity; he belongs to the true ancient Church of Christ. But here he is, and he will hear of the evangelical Church which Christ founded in deed and truth.

On the right hand is a Bedouin, from Palmyra. He had a blood-feud with some comrades, and they shot him in the side. The Native doctor very wisely washed and kept the wound open, but very unskillfully rolled up a piece of rag and put it into the wound without taking any measures to prevent if from slipping in. It did slip in, and the next day the doctor put in another piece. That slipped in too, and he kept putting them in day after day, until there was a mass of rag in the man's side as big as my fist. The man began to cough and grow thin, and was like to die. They had heard of the great hospital at Beirût, and of somebody there who dared to perform operations on cases like that. So they brought the man all the way from Palmyra—four days to Damascus, and then three days to Beirût. They brought him on a camel to Damascus, and on a mule from there to Beirût. I laid open his side, saw the great ghastly wound, and took out the mass of accumulated rag. He got well, and the people looked upon it as a miracle. It was not a miracle of my working, but a miracle of modern science, and this is a miracle of Christianity. This Bedouin had never heard the Gospel before—he had hardly heard of Christ, except in terms of reproach. Now he sits down to hear all about it.

There is a poor woman lying on a bed brought in on a stretcher. She had a brute of a husband who struck her on the chest and shattered the bone. She was brought to the hospital and I examined her; and for the first and only time in my life I looked inside a woman's heart. I laid four fingers of my hand over the pericardium, and felt every motion and mechanism of the heart-beat—a thing I never saw done before, and never heard of. She, too, got well. That was a miracle, not of mine, but of science, and therefore of Christianity, which underlies science. And now that woman is here to listen to the Gospel.

These are some of the patients; shall I describe them all? Time will not permit of that; but I may tell you that people were there from Jerusalem and Bagdad, from the Great Sahara, from the head waters of the Euphrates, from the Tigris, from every part of Lebanon, from Palestine, from Cyprus, from Asia Minor—all gathered into the hospital, and receiving the gifts of healing.

They gather around the Christmas-tree. Each of the adults has a garment or a book, and the children get oranges. Gingerbread and other good things are not forgotten. There was the little

orphan choir from the Deaconesses' School, who come on Sunday to help in the services. They sing to us about Jesus, and then the German pastor offers prayer and the English pastor makes some remarks to the audience. Then the Doctor, who has stood by their bedside; who has held the terrible knife over them and performed the operation (thanks be to God, they were under the influence of an anæsthetic); who has watched them through the crisis of the fever, and smiled on them as he saw returning health and strength—he stands before them to preach the Gospel of Christ. What shall he say? Shall he let down the Gospel of Christ? I would not stoop to let down the Gospel of Christ to anybody. The Lord Jesus Christ made his Gospel so simple and elementary that every man can understand and accept it. If we present it as He gave it, it will come home to the heart. I am not afraid to stand up before the Mohammedan descendant of Saladin, and preach Christ crucified. In no circumstances would a missionary worthy of the name be induced to say anything that would wound the susceptibilities or grieve the heart of one of his heathen or Mohammedan auditors. It is not necessary. Without reference to Mohammed we can preach Jesus Christ, and know that His Gospel will be the power of God unto Salvation.

COMMUNION SUNDAY ON THE SIDE OF MT. HERMON.

A party of us were on our way to the top of Mt. Hermon, and Saturday, Sept. 8th, found us at our camping place, 4750 ft. above sea-level, ready for the final ascent on Monday. But my purpose is not to tell you about the wonderful view we had from the summit when, as the Arabs would say, "all the world" lay spread out below and around us, but of a communion service held in a village near by, Sunday morning. Shib'aa is the highest village on Mt. Hermon and its people are justly proud of their fountain of clear, icy-cold water, fed from the snows on the heights above. The houses cling one above another to a steep hill-side, and the rushing torrent from the spring turns the mill, and waters the gardens in the deep valley below.

A number of us rode to the village early Sunday morning, Mr. Eddy with saddle-bags full of Bibles, hymn books and tracts, having preceded us to make all arrangements for the service. When I entered the room from the bright sunlight of the road, I could see but little, but gradually objects became visible. We were in a good-sized room with one door and one small window, the light from the latter being partially cut off by a low partition extending out into the room a few feet. In the recess made by this wall was stored a large pile of wheat covered with a straw mat. The floor was of earth covered with mats, and some of our party had cushions to sit on or to put at our backs when we leaned against the wall, along which we were ranged. One of the gentlemen had a stool and Dr. and Mr. Eddy had between them one chair which they used alternately. A great many little shelves and closets were let into the walls and these accommodated jars and household stores. The rafters were black and shiny from smoke and the white-wash of the walls belied its name.

The mixed congregation soon gathered, pouring into the room when we began to sing, and to people at home it would have seemed distressingly noisy and disorderly. There are but few Protestants in Shib'aa and the people are as a rule very rude and uneducated. They have a certain respect though for religion. During the meeting, one of the rowdyish young men made what was intended to be a funny remark, and going outdoors repeated it and laughed at the service. Another man, not a Protestant, resented his making fun of religion, and then and there gave him a severe beating, and the women standing around applauded the summary treatment, saying he deserved what he had received.

When Dr. Eddy rose to begin the services, he suggested to those who were standing that they should be seated as it would be more to the advantage of all should they do so. Thereupon arose quite an uproar, all those interested in good order telling their neighbors audibly, to sit down. At last comparative order was restored, and as the meeting proceeded, silence fell over the crowded room. The Communion service held there that morning differed greatly in outward appearance from one held in the dear churches at home, but the same Spirit was there to bless those who listened for His voice and the same

Lord Jesus spoke to our hearts. How different from the costly service of silver and gold, the fine white bread and the expensive table, associated in the minds of most of us with that season, was what we had before us — a pewter goblet, dark native bread, a china plate! The table consisted of two boxes covered with a white cloth and the elements overspread with a large towel, brought, as well as the napkins, from the camp. But the bread and the wine typified to us the body and blood of our Saviour just as much as in any stately church at home with all its beautiful accessories.

After the regular service, some of us stayed to see more of the people and distribute tracts and cards. We heard the school-children repeat verses and sing, and then gave out the cards, at first in a very orderly and proper manner, but when, after supplying the school-children, I held up the last three and asked who had no cards, they were fairly snatched out of my hands by some half-grown boys and girls reaching over from the rear of the crowd.

After awhile we got away with many a "With safety" ringing in our ears, and as we rode homeward, I felt that although the place was rude and the people boisterous, they were not a more hopeless class than others, and the Lord had been there among us and it had been "good" to meet Him.

Charlotte H. Brown.

THE BEDAWÎN.

There is much to attract the lover of romance in accounts of these rovers of the desert, with their wandering habits, freedom from restraint and open-handed hospitality; but the glamor is apt to vanish when one has closer knowledge of them. We, living near the sea-board see comparatively few Bedawîn, occasionally some will come to the towns with their camels, but as a rule they shun the towns. These are the true Arabs, to be distinguished from the Syrians who are a different people.

The Arabs are divided into two classes: those of the Bedu, or desert, and the Arabs of the Hodar, or settled life. The former are true nomads, the Bedawîn, (an individual being called the Bedawy), while the latter, although living in black tents, are more settled and are established in parts of the Lebanon and through Palestine. Living under a roof is considered quite out of character for an Arab, and the Arabs of the Bedu even go so far as to consider the Arabs of the Hodar an inferior class. Near Jerusalem there is a tribe or family of the Hodar who make their living by acting as guides and guards for travelers wishing to visit the Jordan and Dead Sea, and they have settled down and are living in a village by themselves. But this is very exceptional, for the love of wandering is strong and they chafe under restraint. In traveling over the mountains north and southeast of Jerusalem, one often comes upon an Arab encampment with the low black tents tucked away in some little hollow. Their seeming indifference to the absence of water is surprising; many of the camps are in dry places miles away from any spring. The men are usually away from camp in the day time and the women are left guarded by stout dogs who are fierce and bark furiously at the approach of strangers. Stones are often seen on these hillsides arranged in semicircles or regular forms, marking the outlines of old encampments. By being "settled" is meant being confined to some limited region—not wandering about over the desert. I have never visited a Bedawy encampment, but I have a few notes, given by one of our Syrian friends, of experiences among the real Bedawîn in an encampment in the Hauran. The camp which was near enough to be reached in a few hours from one of the towns in Southern Palestine, is described as follows:

The tents are gathered together in a circle, the doors opening towards the centre, where at night the flocks and herds, which are the chief wealth of the tribe, are gathered. The tents are of coarse black haircloth supported by poles which vary in number from six to twenty, and have a distance of about fifteen feet between them. The chief man of the tribe or family has a large tent divided by a thick curtain into two parts, one for his own family and the other for guests who may come

to be entertained. Hospitality is one of their chief virtues and they are always ready to exercise it. With their keen sight they can detect at a long distance any one approaching their camp, and if he is seen to be armed, or if there are several armed men, they are at once on the defensive. The Bedawîn themselves are armed, some of them owning good Martigny rifles. The Government is afraid of any indications that foreign influence will procure arms for these tribes, and it is very difficult now for a missionary or any foreigner to go among them. This is partly owing to the fact that some time ago an English missionary went out into the Hauran among the Bedawîn, and having a revolver with him, gave it as a present to the chief of one of the tribes. Government heard of it and became suspicious that the English were arming the Bedawîn, and now either entirely prohibits any traveler from going among them, or sends soldiers to watch narrowly the suspected political agents.

When visitors arrive at the encampment and appear inoffensive and friendly, they are welcomed cordially; men take their horses and care for them and the guests are conducted to the chief's tent. Rugs and cushions are provided and they are at liberty to rest or sleep at once, if they wish.

The first thing to be done is to make coffee, the instruments for preparing which are hung on the tent poles. The coffee is first freshly roasted in a large iron spoon with a long handle, then it is pounded in a big mortar, made of the trunk of an oak tree, with a heavy oak pestle. It is then cooked, and after "boiling over" several times is poured into a small cup and served, no sugar being used. By this time a number of the men have gathered in the tent to greet the guest, and the coffee is passed to the older men of them also, the young men who have not distinguished themselves by any exploits not being thus honored. These exploits are, not to put too fine an edge upon it, probably what we would call highway robbery and murder, but looked upon by them as deeds of valor, or of vengeance.

The conversation of these men is said to be interesting. The elders have a great many proverbs and wise sayings which are quaint and curious. The women do not appear, except to bring in the food which they are busily preparing. They at once begin making fresh bread, the loaves of which are tossed on their hands until very thin, and then deftly turned over a large iron hemisphere or plate, heated by a fire underneath. The bread is black and sour.

At sunset all the flocks and herds are brought from their pastures into an enclosure, and at milking time the scene is animated and picturesque. A lamb or sheep is killed, sometimes even a camel, when the guest is very distinguished, and the meat is boiled with sour milk called *leben*. The supper is ready about ten P. M. and is brought in on one large dish; first bread, then a great heap of rice cooked in butter, and then the pieces of meat, largest and best of which is put in front of the honored guest. The food basin is called *El Mausaf*, and each tribe tries to have the largest. Just before begining to eat, a large basin of melted butter mixed with sour milk is poured over the food. Then the invitation to eat is given: "Face the food, guests." They eat with their hands or rather one hand, making the food into balls. The hosts stand all the time, but, when alone, they eat kneeling on one knee, and do not speak at all. When one has finished he leaves the table. It is always well to know what is expected of one; the guest would be considered ill-mannered if he did not take some of the best part of the meat, make it into a ball and offer it to the host. After dinner all wash their hands, and sit down in the tent, have coffee brought and give themselves up to conversation. Sometimes a legend teller or a poet comes in to amuse them.

These manners are very simple and primitive, but they possess an interest from the fact that they have continued for long centuries unchanged. Very probably Abraham lived in just the same way and entertained the angels as the Bedawy tent dwellers entertain their guests to-day.

The Arabs are, as a race, fine looking. They are muscular and sinewy and slight rather

A BEDAWY SHEIKH AND HIS DAUGHTER.

than stout and tall. They are fond of bright colors and the women are very gay and picturesque looking, although our taste finds little to admire in the tattoed faces and the nose jewels.

In regard to their religious belief, they are simply Monotheists, believing in a Supreme Being. The Moslems consider and number them as Moslems, but they are not Moslems, having no worship, no prayers, no mosques, no religious sheikhs.

The women are degraded and ignorant, but their condition is hardly as pitiable as that of their Moslem sisters living in towns, for they are much more free. They do not cover their faces.

Some efforts have already been made to give the Bedawin the light of the gospel. Colporteurs have been sent among them and there are several missionaries now on the ground, whose societies in England send them out expressly to this work. There is difficulty, however, in getting access to them, owing to their habits of migrating in the fall to the lower Euphrates and Tigris, and back again in the spring to the borders of Syria and Palestine. It will be seen that nothing like school training can be given them during their wanderings, and it is only by personal contact that they can be reached. There are few who can read. We are hoping that there will be more opportunities for work among them, and that the true light will yet shine in their darkened hearts. *A. H. J.*

MISSIONARY QUALIFICATIONS.

One word, not so much about the work as the workers. I was taught to believe that the essential thing for a missionary was strong faith; I have learned that it is more essential to have great love. I was taught that he needed to have great knowledge; I have learned that more than knowledge even is personal character. I have known of men who could make zealous addresses at meetings at home, who left for their fields of labor laden with testimonials from churches and Sunday-schools, who became utterly demoralized within a year's time, because they had not love nor stability of character. And I would say that *character* is the thing to be certain of in choosing a man for such a field as Africa. The strain on a man's character there is tremendous, owing to the

climate; upon his spiritual life it is more tremendous, owing to the isolation. We must be very sure, therefore, that we are sending out men of character and of heart; men who are sound to the core, in a large and brotherly sympathy for the natives. It will be centuries yet before these people about Lake Nyassa can learn much of our theology. Meantime, they watch the lives of the men we send. Everything they say and do, every gesticulation and every action is making its mark, and it is mainly by the silent influence of their lives that the spirit of Christ can at present be conveyed to these people.—*Mr. Drummond, at the London Conference.*

"Thrice blest whose lives are faithful prayers;
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"

—*Alfred Tennyson.*

LITTLE SIAMESE GIRLS.

[From a letter written to the St. Louis Wall Builders.]

We have some new little girls in our school here at Bangkok, that I want to tell you about, that you may pray for them. Pean, is our baby. Her name means patience, and she *is* quite a patient little girl and all the girls love her. She is put under the care of one of the larger girls whom she calls "sister Fai," who washes and dresses her, sleeps with her, and acts like a little mother to her. She is always very near one of the teachers whom she calls Aunt. This little child's father is a Christian, and he has given her to us for six years, and promised to pay $1.20 a month to feed his daughter. Many of our little children are so poor that they can never pay anything, and it is your money that feeds them and keeps them in school a few years.

Another new little girl is Pick. Her sister brought her to us for three years. She is still so shy of us all that she will scarcely speak. She can sew very nicely, and is making herself a little quilt.

Another wee mite is called Mane, and is cunning and bright. Mane is only a day-pupil, and lives just across the river in a floating house. With her comes a little girl whose father is an Italian, and she wears dresses and shoes and stockings just as you do. A little while ago these two children came to me asking if they might leave the class long enough to eat a *pomalow*. (You will find a picture of this fruit in your dictionaries under the name of shaddock tree). I wish we had a nice kindergarten to put these little people in. Some day I think we shall have.

A few days ago a father came with his little girl, eight years old. Her name is Emily, and she was dressed as a foreigner, except that she was covered with jewelry. She wore great anklets of solid gold, a heavy silver belt, four diamond rings, two rings with large ruby settings, and diamond earrings. She was given us for five years. I told her father we did not want our girls to wear so much gold; so the heavy anklets were taken off and sent home, and the rings were given to me for safe keeping. Next day the belt was brought, and only a little while ago Emily came running in asking me to put away her earrings, too, for they hurt her ears; so here she is, shorn of all her gold, and we think she looks much better.

Besides these little ones are two larger girls of whom I want you to know. They are eighteen and sixteen years old, and their father is a nobleman, though of not very high rank, still having a good position in the government. He has, adjoining his home, a great gambling house where every day men and women go to gamble. We are very glad these girls were brought to us for this year, and I want you all to pray for them, that, while they are with us, they may learn to know the best of things, and that Jesus will teach them what is right for them to do.

It is night now, and if you could look into the girls' sleeping room, as I have just done, you would be amused to see twenty-five little beds laid on the floor, and stretched over them mosquito nets, like so many little four-walled white houses. Now all are still, for the last bell has rung. I must obey the bell, too, and say good night.

Edna S. Cole.

THE INDIANS' LAMENT.

By Mrs. Herrick Johnson.

The story of his wanderings far and wide,
An aged chief told to his Indian braves;
Of lake and river and broad ocean tide,
And cities' ceaseless roar of human waves;

Of stately dwellings, gay with light and song,
Of churches grand, with heaven-reaching spire,
Of music that could but to heaven belong,
And broke one's heart with subtle strange desire.

But silence fell upon him when they asked
What sight was wonderful o'er all the rest,
What thing between the East and Western Sun,
The greatest marvel seemed in all his quest.

At last, with voice that broke as if thro' tears,
Yet bravely held its deep pathetic chord,
He spake again, yet spake as one who fears
Accusing unbelief of all his word.

"I went," he said, "where churches stately stood,
With long-drawn aisles, and arches upward thrown,
With carven symbol of Chrst's holy rood,
And organ, in whose heart praise was ingrown.

"And all my pale-faced brothers stood and said
'The Lord is in His temple, let the earth
Keep silence.' Then a moment bowed each head
Before the glorious burst of song had birth.

"Then in the Christ's dear stead, one spake this word:
'Come unto me; find place upon my breast;
My blood can cleanse all sin; have ye not heard
I gave my life, that ye might thus find rest?

"Oh then within my heart such sorrow grew,
I cried, 'O pale-faced brother wise and great,
Why, why hast thou not told *us* long ago,
This wondrous word—now it is grown so late.

"Late after all these weary darkened years,
Late for my people to find out such good,
And oh, *too* late for those who knew but fears,
As long ago they passed death's hopeless flood.'"

And there the deep, grave voice to silence fell,
Upon the breast dropped down the trembling head:
"This is the thing most wonderful to tell
Of all I saw or heard"—was all he said.

Then shadows fell upon each dusky brow;
"Most wonderful of all 'neath sun or moon;
Such blessed news to reach us only now—
Ah *late*"—they sadly said—"tis long past noon."

Within the forest shade they sat and grieved,
None spake aught more but that one saddest word,
"Late—late—past noon!"—alas their *brothers* had received
Such gift so long ago, but *they*—they had not heard!

Letters from the Front.

SYRIA.

Another Stone of Help.

Miss Emilia Thompson, of Beirût Seminary, wrote from the Suk el Ghurb retreat, August 28th, 1888:—

Our family was unusually large the past year, and, owing to the absence of Miss Everett, the pressure on brain and frame was unusually heavy. We had forty-three boarders who, with Native teachers, servants and our two selves, made a family of fifty-eight, the whole responsibility of which, spiritually, mentally and financially, rested upon us two American teachers, and from it we had not a moment's rest till the 20th of July, when we set up our Ebenezer, utterly tired out in mind and body, but with hearts full of the deepest gratitude to Him who in all our varied experiences had never for a second left us nor forsaken us, but had brought us and our precious charge safe to the close. Yes, He was lightening the load even in such a material though necessary thing as the payment of tuition expenses, so that instead of the people trying to take advantage of my being new in the business, and wearing me out in their odious way by endless efforts to get a reduction of one or two dollars on the regular fees, they paid promptly and pleasantly.

As I said before, we had 43 boarders; then we had in the upper department 14 day-scholars, and in the day-school an average attendance of 50.

Some Arab Samples.

Quite a number of these were Moslems and we had three Moslems among the boarders; one a painfully wily, false little child; not simply untruthful. Her mother, from all I hear, is like a fierce, wild animal. The child will not even send her love to her; she says: "I do not love her, she beats me and says I am not her child."

The other two are sisters, daughters of a wealthy widow, whose husband died year before last, and was evidently a very kind husband and father. The oldest son is now head of the house and his wife is not on good terms with her mother-in-law, and not long ago, with the help of one of her slaves, gave her a beating. Yet both women seem so nice. The mother is as tender with her daughters as any American mother. The youngest girl has never even slept away from her mother's side. The Arabs, even wealthy people, sleep on the floor, spreading their beds side by side, and both the mother and ourselves anticipated a scene the first night the children spent in the school. We got even more than we expected. The little thing was almost frantic, kicked, screamed and tore her hair for the space of two hours, till she was quite worn out, but she was not naughty, only giving way to her grief as she had seen her elders do at home; for all the time she was going on at this rate, she never pushed away the hand with which I was soothing her, nor the fan with which I was fanning her. It was days before she could be induced to eat with the other girls, as she did not know how to use a fork, but slowly she turned and was the most loving and lovable of our 13 little ones, so truthful and sincere is she.

It would have rejoiced your heart to see how devout these 13 little ones of ours were. The moment the bell rang for ten minutes' private devotions, they would all run on tiptoe hither and thither and fasten on to the first teacher they got sight of, and carry her off to pray with them. Yes, we had a very dear set of girls, the older and younger, and all seemingly really interested in religious truth, and faithful in their attendance at the weekly prayer-meetings.

Miss Thompson's yoke-fellow, Miss Alice Barber adds that neither of them have been obliged to give up an entire day during the school year, although there has been a great deal of illness among the scholars. She has conducted her first public examination in Arabic, and so passed one of the milestones.

Miss Mary T. Maxwell Ford, who went to the Tripoli School a year ago, wrote, September 20th, from the same cottage in the Lebanon, belonging to Beirût Seminary:—

Sûk el Ghurb is a mountain village about twelve miles back from Beirût, 3000 feet above the sea. All along this ridge, just off the road to Damascus,

are little Syrian settlements, in which our missionaries and many Beirût families have cottages, where they spend the summer months. We are in the midst of vineyards and fig gardens and mulberry trees. The Lebanons here are from 3000 to 6000 feet high; most of them barren, but at places, as far as the eye reach, they are terraced to the very top and covered with grape vines, fruit and olive trees and grain. We have a full view of the Mediterranean.

The School Girls.

The ten months that I have spent in Syria have gone by very rapidly. There has been a great deal to interest me here. The school year of '87–88 was a prosperous one. We had 20 boarders and about 100 day-scholars. These represent Tripoli, but the boarders are from villages all over our field. The girls are very interesting, and one becomes much attached to them. They have generally beautiful eyes, soft voices and naturally gentle and pleasing manners, and are affectionate in disposition. They remind me often of the girls in our own Southern States in their ardent temperament and sympathetic natures. They are very amenable, too, but need constant care and admonition. We are to have the house painted before the new school year begins, for it sadly needs it, as at present one half of it is one color and the rest another.

I have just come back from a tour in Central Syria, where I went for recreation, as well as to see and know the Sidon field. The "rest" consisted in riding every day for fourteen days, from five to eight hours a day, over good, bad and indifferent roads. Our party represented all the fields in Syria. We went *via* Deir el Komr, Jezzîn, Hasbeiya (the Druze district, where the dreadful massacre of the Christians occurred twenty-five years ago), to Mount Hermon, Caesarea Philipi, Laish or Dan, the waters of Merom and places east of the Jordan.

Last Sunday we spent in a beautiful mountain village in the Zahleh field, Saghbîn, between 5000 and 6000 feet above the sea. It had five natural fountains or springs. They have a nice little church there, belonging to our mission. The people generally are Roman and Greek Catholics. The pastor of our church is a young graduate of the Beirût Seminary. He has just gone there. He is very nice looking, well dressed and as scrupulously neat as a Frank, and had he not worn his tarboush, or turban, all through the service, he might have been taken for one. He teaches seven hours a day, has prayer-meetings twice a week, church services and Sunday-school, and does his own housekeeping, washing and ironing! He certainly deserved his white trousers, for he told us he had done them up himself. His salary is two Turkish pounds a month (about $9 of our money). This seems very little to us, but he can live on it and is much better off than the majority of his countrymen. He preached us a good, practical sermon from Isaiah i., 18.

I wish you would ask for prayer, in the ladies' meeting, for the newly appointed missionaries, especially during their first year, which is the hardest of all, I think. There is so much to learn, a strange language and so much that is new. Daily grace for faith, courage and perseverance must come from above. It can't be brought along. The greatest amount is soon exhausted. It is day by day we are sustained, and no one realizes this sooner than a missionary who goes out alone, especially if loving friends are left behind.

I wish some friend of the Tripoli school would send there a good Bible Commentary, as well as "Geikie's Hours with the Bible." If you know of some one who wants to make a Christmas present to a mission school library, do let our wants be known.

LAOS.

Miss Belle R. Eakin, who was of the party for the Laos which went out last fall, wrote from Chieng Mai in May of their long journey from Bangkok:—

On the night of January 31st we began the river journey. Miss Westervelt had been waiting months for our arrival, longing to return. For the first few days our hearts would long for home, but we looked "forward, and not back," arranged our plans for work and play during the trip, and were quite happy, all blissfully unconscious of how long and wearisome the journey would prove. The trip is usually made in two months, sometimes in six or seven weeks, but it was fifteen weeks before we arrived in Chieng Mai and felt that we were at home.

Fifteen weeks of narrow, crowded boat life, with no chance for exercise except a walk on the sand-bars or in the jungle, or through an occasional village; coming into daily contact with a people who always spoke to us in an unknown tongue, and whose customs were totally different from anything we had ever known, was quite an effectual initiation for Miss Fleeson and myself into missionary life. We learned to read a little Siamese and picked up a small vocabulary of Laos words. When the heat grew intense, Miss Westervelt was prostrated for nearly two weeks with fever. The water was very low. For nearly half our journey the men had to dig a channel through the sand-bars which almost filled up the river.

We were delayed seventeen days at Rahang for exchange of boats. At length we reached the foot of the thirty-two rapids of which you have heard. There, the bracing air and the inspiration of

the mountain scenery brought us all back to health and strength. We were two weeks in passing the rapids.

The friends in Cheing Mai were very kind in sending down provisions for us, and we received our mail six times on the river, for which we were very grateful. My first home letters were six months old. But through everything we were kept and strengthened, and we reached Chieng Mai on May 18th, well and ready for work. Our welcome here was warm enough to gladden our hearts and make us forget all the trials of the way. * * * Miss Fleeson and Mr. Wilson start for Lakawn soon, and Miss Westervelt will open the school. The new building for our school and home will soon be finished. The sound of the workman's hammer is a cheering accompaniment to everything we do. I never expected to hear anything so energetic in Chieng Mai. I am favored greatly in being permitted to enjoy what others have worked and prayed for, for years.

If there were only four of us to move into it, how happy we should be! There is work enough for four. There ought to be some one to take up a class of older girls, too old to enter the school, and train them for Bible-work in surrounding villages. Day-schools ought be to opened in these villages and in the city. I fear the pressure may be too great for Miss Westervelt when school is opened, I can do so little to help her. Then I have to check my own wild desire to begin at once and study constantly until I can talk and read. I know, however, how important it is that I should work slowly at first. These people are so willing to be taught, and they have such strong, thoughtful faces, it will surely be a pleasure to teach them. They come in at all hours of the day to see us. Just now a woman who came up with us from a lower village, came in to say good-by, and wept at the thought of leaving us. If it is so easy to reach their hearts, it cannot be hard to win them for Christ.

JAPAN.

Little Things to Contend With.

Mrs. Porter, of Kanazawa, wrote in August from Nikko, where she had gone for rest:—

There is not one Japanese servant out of ten thousand has ever seen a cooking stove or that knows what bread it; they are afraid to touch meat with their hands, and faint at the sight of blood issuing from a fowl. My sister directed a new servant to build a fire in her stove, and presently the whole house was in a smoke. She ran to the kitchen to find the fire kindled in the oven! These are some of the little things we have to contend with, and you can readily see how much depends upon the "mistress of the manse."

Since I have been debarred from the great privilege of medical practice I have opened up other work. I have an English class composed of 20 upper-class women and a sewing class of 30. They are instructed regularly in the Bible, and many are interested. Some have bigoted husbands who desire them to gain all they can of foreign language and customs, but not to listen for a moment to the teaching of our religion, but it is one of the stipulations, 'If you do not come to Bible-class you are not eligible to other classes.'

Moved In.

Miss Garvin, of the Osaka School, wrote Aug. 28th, 1888:—

You must know that our new building is finished, and we moved in just after school closed in June; but there were still carpenters to oversee and plans to make, so that the middle of August had come, and with it the hot weather, which in Osaka means hot, oppressive nights, before we began to think of vacation. Then as we had some business in Tokyo for the school, we came North, hoping to meet Miss Lafferty in Yokohama and take her back to Osaka with us. I cannot begin to express how glad and thankful I am that she is coming. She is, I am sure, the very person we need. We have included her in all our future plans for the school.

His Mercy.

All of our twenty-four boarding-pupils went home Christians, this year. Since the school was organized two years ago, twenty-eight of our girls have been received into the Church, eighteen of them during this last year. So great is His mercy toward us!

Last September I helped the girls organize a missionary society in the school. At Christmas they gave the little sum they had earned to get some warm clothing for Mrs. Fisher's poor folks. By spring, the little band had earned another sum, which enabled them to send two of their number to the country as missionaries.

Nikko.

I must tell you a little about Nikko, where we are spending two weeks. It is a village in the mountains northwest of Tokyo, in a neighborhood noted for its beautiful scenery. The village itself is like any ordinary Japanese town, but the surrounding mountains are full of natural beauty. A foaming stream comes tumbling down into the valley, varied all the way by numerous waterfalls. Miss Bird says in her book that there are no less than 200 falls in this immediate neighborhood. We took a walk of a few hours' one day and saw eleven. Another day we climbed up to the boiling sulphur springs at Yumoto, and on the way passed two magnificent cascades. Here is the famous red lacquer bridge, built expressly for the

use of the Emperor, and kept locked at both ends excepting when His Imperial Majesty visits Nikko. Just above is an ordinary bridge for the use of the common people. Both of these lead from Nikko across the beautiful stream I have written of and up the mountain to the tomb of Iyèyasu, the greatest man that Japan ever produced. The way lies past numerous temples built to his memory, and containing some of the finest carving to be found in Japan. You will find a full description of this temple ground in Miss Bird's "Unbeaten Tracks in Japan," pages 111–117. Another interesting place is the "Garden of the Gods," where is a long row of stone images of Buddha ranged along the bank of the river. This mountain climbing has been good for us, and the coming year's work does not look so formidable as it did.

Mrs. Naylor, of Kanazawa, wrote also from Nikko August 31 :—

To those of us who live so far in the Interior as to be almost entirely cut off from the rest of the world during the year, the change to this place is an inspiration and help in many other ways besides the invigorating influences of a cooler atmosphere. Nikko is perhaps the most popular summer resort in the Empire, and while many foreigners come here from the aristocratic and representative classes of Yokohama and Tokyo, the larger proportion of whom are a worldly class of people, yet there is every year a large number of Christian workers and missionaries of the different churches to be found here. The first week of our stay a Bible Institute was in session, and a rich spiritual feast it proved. I think there was a daily attendance of some fifty or sixty. To those of us who do not hear a sermon in our own language during the entire year, you can imagine it was a privilege most highly prized to sit in these heavenly places. The addresses morning after morning were excellent, the Bible-readings intensely interesting and impressive, the prayer and praise-meetings soul-inspiring. Those who enjoyed this season of communion felt so strengthened and blessed that it was unanimously decided such a meeting be held annually during the summer vacation.

The school year which has just closed has been full of blessing, but not without its trials. The attendance was not quite equal to the previous year from a number of causes. There was, we think, more opposition to Christianity and more objections to using the Bible as a text-book during this past year than previously, but the blessed fact that these precious truths are taking root as never before in the hearts of our pupils, no doubt called forth the feeling.

The gift of Mrs. Brice, which enabled us to purchase the much needed additional lot and Japanese house in which Miss Hesser hopes to start her class in special Bible-lessons, was one of the special causes for thanksgiving this year. That the Board at New York sanctioned our request for another lady filled our hearts with gratitude; and the assurance that comes from time to time that the lady is being earnestly sought for gives us joyful anticipations.

INDIA.

Faithful Bible-women.

Mrs. J. J. Hull wrote from Kolhapur in July:

I think I can safely recommend Kashabai as a good and faithful little woman. She is young and has had little experience, but is womanly, of quiet manners, and will, I think, readily make friends with her heathen neighbors and win their confidence. Sumatibai is still in my charge, and is both teacher (in a day-school) and a Bible-woman. She is very faithful and devoted, and I fear sometimes works too hard. When I say to her: "I must make your work lighter," she says: "Oh, no! It does not tire me; I like it." She is valuable to me.

I know that friends at home like to employ Bible-women; they like to feel that their money is doing direct work in carrying the Gospel to these multitudes of poor Hindu women. One of our difficulties is in getting just the right ones to employ. The most suitable are mothers of little children, who can give to this work a few hours each day without neglecting their little families. They are all interested in the work, I am glad to say, and we have to check them rather than urge them forward. They are likely to forget sometimes that they have home duties. We do not think it wise or best to encourage young girls to go out in this house-to-house-visiting, though we are trying to train and prepare them for future service.

Miss Annette Bartlett wrote July 2d, 1888, from Mexico City, where she went in April, 1887, to take charge of the girls' school:

My first year in the school closed last Thursday with public exercises. During the last three months we have had a regular attendance of 53. It required not a little ingenuity to dispose of so many. I wonder if many of our people would not experience the same surprise, could they see our girls, that an American lady expressed to me the day of our public exercises: "Why, your girls learn to do the same things our girls in the States do. I thought Mexican girls were stupid; I had no idea they could sing and recite and compose as these girls have done!" I was proud of them. The language is still very much in my way.

We are very glad indeed that in the midst of your many cares you have had time to consider our appeal for the enlarging of our house.

Home Department.

THE MONTHLY MEETING — December.

Scripture Text, Isaiah lxii., 6.—Ye that are the Lord's remembrancers, take ye no rest, and give nim no rest, till he establish, and till he make Jerusalem a praise in the earth.

Scripture Reading, Isaiah lxii., 1-6.—"The increased attention of the Church of Christ to the momentous problem of Moslem evangelization is welcomed as a precursor of new and mightier spiritual forces, preparing under Divine Providence, for more aggressive and successful warfare against this haughty foe of our faith."

General Topic.—OUR MISSIONS IN SYRIA.

The first Protestant Missionary to Syria. Under what Board? Where did he attempt to plant the Mission? Other pioneers; difficulties encountered. When did the Mission come under the care of the Presbyterian Board?

Different sects with which the Missionaries have to deal. The prevailing language. (Refer to Historical Sketches, and Dr. Thomson's *The Land and The Book.*)

The Five Centres, and four forms of work. Government interference with our Press and Schools. Remonstrance of our Minister at Constantinople and our Consul. Latest tidings in regard to this matter. (Last Annual Report of B. F. M. *W. W.*, Feb., '88, p. 30. Letter from Dr. Jessup, *The Church*, Feb., '88, p. 197.)

The Syrian Protestant College. Its widespread influence. Various employments of the graduates. Proposed School of Biblical Study and Archæology. Endowment needed. (*The Church*, Dec., '87, p. 600, April, '88, p. 325.) Last Commencement, (Sept., '88, p. 215.) Graduates offering for work in Africa, (Nov., '87, pp. 485, 486.)

The Girls' Seminary at Beirut. Twenty-fifth Anniversary. Need of a successor to Miss Everett. Moslem pupils. Girls' School at Sidon; at Tripoli. Society of Christian Endeavor and Druze boys in school at Suk el Ghurb. Question books in Arabic. (Refer to Annual Reports.)

Going about among the Villages. Schools and work among Moslem women. (Letters, *W. W.*, Jan., '88, June, July, Aug.)

The Sulaba, supposed descendants of the Crusaders. (*The Church*, Sept., '87, p. 291.) Two persecuting bishops. A Moslem Medicine Man. (Letters from Dr. Harris *The Church*, Feb. and May, '88.) Treatment of converts to Islam, and that of converts to Christianity contrasted. (Dr. Jessup, in *The Church*, Aug.. '88.)

Gospel work in Turkey. (*The Church*, Aug., '88, p. 114. Nusairiyeh Women, *The Church*, Oct., '88, p. 310. An Armenian William Tell. p. 312. Books for Young Syrian Ministers, p. 361, and Letter from Sidon. Moslem Women of Syria, *W. W.*, Dec., '87.)

What Missionaries in the East are doing for Science and Education. (Article by Dr. Post, *Evangelist* of March 8th, '88.)

E. M. R.

SHALL MISSIONARY LADIES ON FURLOUGH BE URGED TO ADDRESS PUBLIC MEETINGS?

One of our prudent missionary ladies writes from Japan:

"The time when a missionary is at home on leave of absence. should be a season of real rest and change, and neither will come from traveling around the country making speeches. Many breakdowns in the case of missionaries returned to their work, may be attributed to the constant strain which has been upon their minds at home."

And a "home worker" in Pennsylvania generously responds to the same plea, urging that we should depend upon ourselves for annual meetings, and "not tax our workers who have come home for rest and to enjoy the companionship of dear friends, but spare them the fatigue and nervous strain of going from place to place, and speaking in public."

There is wisdom in these voices. Some ladies have been unfairly taxed. Some should be allowed to return to their fields without once facing an audience. *No* lady should be kept on a "constant strain" of journeying and addresses. *No* lady should be returned to her work without a period of freedom from care, and such recuperation as her condition requires. *No* lady should be unreasonably urged to address meetings, and everyone should firmly decline the service when not strong enough for it. Yet further, should not we at home admonish ourselves not to cultivate a fondness for ever hearing some new thing, but to attach more importance to the

prayers we offer together, and the inspiration of the passages we read from the Word?

Still, there is another side to this subject, and it may be worth considering. Occasional visits of missionaries are of incalculable good to societies and churches. No voice can have just the influence of theirs. Then, too, a great deal of easy speaking in small afternoon meetings, is possible, without much travel or fatigue.

Again, we think it is not necessary that every lady should wait to be broken down before coming home. We approve of seeing some of them here in excellent health, able to enjoy their visit and to address an audience without trembling.

The speaker may often be a receiver as well as a giver. A warm, sympathetic meeting returns to her own bosom a glow of life and hope, which is indescribably delightful to one who has been living for years among women of a low mental and moral grade.

Again, some ladies come home and find that their precious school for which they would give their heart's blood, is quite overlooked by their Christian sisters. They don't seem to know any thing about it. The hospital in such a place, and the zenanas in another city, are ever on their lips, but that little corner where we have weeded and pruned and watered with tears, they have forgotten all about, and then the missionary feels, (and the writer has experienced the feeling), "woe is me if I don't tell them!" It may be hard to speak, but it is easier, in those circumstances, than to keep silent. She wants them to care for her school. She must have them upbear it *in* their prayers. Or, it is just the other way. She comes home, (and the writer has had the experience), to find a meeting full of ladies, every one a friend for her work's sake. They love what she has loved, and they want to hear the thousand particulars about it which can't be put into letters. That loosens her tongue, even a shy one.

So this missionary speaking is not one unmitigated effort, one unrelieved strain upon the nerves. The difficulty of it is sometimes magnified; it depends very much upon the point of view. The less self-conscious a lady is and the more she accounts herself not a platform speaker, but simply a sharer in Christian work with those who have a right to know all about it, the more simple will her task seem to herself, and the more acceptable her words to the majority of her listeners. So don't let any of our messengers abroad be afraid to come home, lest they shall be worn out in society meetings; and let some who are here, if they have not a burning desire to talk about their own missionary labors, pluck up courage and tell about a sister's or a brother's.

MEUM AND TUUM.

Our Lord was an zealot. He showed it when in indignation He overturned the money changers' tables in the court of the temple and drove them from its sacred precincts. Judas was a reckoning, calculating follower of Jesus who counted the money; who would have sold the precious spikenard to increase gifts to the poor, who thought there were some offerings too good for his Lord. He was willing to serve Him with the very least, and would drive a sharp bargain with one whose whole life was a free gift.

Women engaged in the foreign missionary service should be zealots. In this we should more carefully imitate our Divine Master. It is lack of this in the Christian character, to-day, that makes the work so hard for the few. Unwise zeal and over-refinement have brought aspersions upon the name of zealot, until a right zeal has become a rare quality. Minimum Christians are to be found everywhere; giving only a little when much is needed; going to meetings three out of four; preparing a paper when asked, never a word if not asked; leading in prayer in a general way in the meeting, forgetting names and special cases in the closet; holding their tongues for fear of offending taste when the message should be declared. This lack of zeal has brought us to a low plane of Christian living and hinders progress. It is not confined to home workers, but its insidious trail may sometimes be traced among missionaries themselves.

As minimum Christians at home can be satisfied with the least they can give, so minimum missionaries on the field limit their power to benefit by not working harmoniously together; by assuming that two different societies of the same Presbyterian Church cannot work to advantage in the same field; that if a vacancy occurs it should remain vacant until filled by the Society who supported the one who left; by accepting offers of marriage when only a few months on the field, leaving the work they have undertaken, regardless of pledges; by self-will, in desiring to build hastily or against the approval of people wiser than themselves.

These are our real hindrances and spring more from a desire to have our way than from zeal in doing God's will.

Our aim is what? A perfect organization, a complete machinery, praise for our ability, desire to do large things, to make ourselves comfortable? Or, the winning of souls, the spread of the truth? If the winning of souls, then let us work harmoniously, continuously, zealously, no matter which Board has sent our co-laborer, no matter what inducements are offered to leave the work. Let us do the most we can in somebody else's way, if necessary, only resolved to be very zealous for His sake.

One thing more. Do we follow our Lord when we urge or discountenance a measure for a sentiment? Doubtless it was not pleasant to the Friend of sinners to drive out those erring men from the temple, yet it must be done; how quick He was to do it! There is too little appreciation of this spirit of the zealot. Errors have crept in by tenaciously holding to a sentiment. Like naughty children, we say I must do this or I will do nothing, our interest all gone when our plans are crossed. Losing sight of duty, that majestic "reason why," we yield to the dictates of our weak hearts rather than reason. Thus societies clamor for the support of this particular missionary, or insist upon a controlling interest in a school; others *will* push forward a favorite scheme. And so we creep and complain because we cannot see, when all we need is to stand up and be reasonable and determine to put away these mischievous prejudices, which dwarf our judgment and disgrace our work.

Would we could get into the spirit expressed in "this one thing I do." Our own hearts would add "I will not stand in the way, nor shall my prejudices or pet schemes trammel the work of any society or mission, or retard by one revolution the wheels of His chariot whose advance is slow, because His servants are not with one mind making His way straight." *M.*

PRAYER THE MOTIVE POWER.

While I long to see our Society more zealous and more largely representative of our entire congregation, we have had some delightful experiences in connection with it; and every measure of success has come in such marked answer to prayer, that we feel compelled to magnify the office of prayer as the *motive power* of all work, not merely as a useful auxiliary. I do not know what kind of life can be maintained in any Society that is not *full* of prayer. We find frequent, definite prayers, during the meetings, helpful, but our *special dependence* is on frequent private meetings of the Executive Committee for special prayer. When planning new work, when in difficulties as to raising the pledge, under all circumstances of emergency we call a prayer-meeting; and the answer has always come, so direct, so full, so unmistakable, that the accompanying relief is doubly blessed, in itself and as a token of our Divine Co-worker's presence with us. To detail would fill pages. I can only say to all weak or discouraged societies: Appropriate the inspiration and power of prayer as a sure reliance and means of work.

I need hardly explain that I would not dignify as *prayer* any weak form that would be substituted for ready activity. But efforts that without prayer would be fruitless, with it are crowned with glorious success; and when shut up to difficulties beyond the reach of any effort, prayer opens a wide door to joyful results. *E. W. B., Minneapolis.*

There is a good principle in this plan of an auxiliary in the Northwest: "Our refreshment committee is changed every month—no one serves on it more than once during the year. At the beginning of the year a committee of twelve is chosen. This committee chooses twelve others for each month, with one of the original twelve to act as chairman—total of refreshment committee, 144. The refreshments are light, such as lemonade and cake. Thus not less than 125 take part in the programme during the year, besides the prayers. Before we tried this plan our attendance was from 60 to 110, now it is from 150 to 200."

Mrs. Nichols, of Rochester, so well known to many societies in New York State, in a delightfully cordial letter, mentions the fall meeting of their presbyterial society at Webster, where they first carried into action the vote of Executive Committee, to try the experiment of basket lunches for a year. She says: "It was a great gain, that almost all the Webster ladies were at the opening of the afternoon session. The greatest cheer from the meeting was an assurance that throughout our churches the feeling is deepening that every Christian woman is, by her profession, bound to work in some way for the missionary cause."

"I was one of the impulsive sisters," writes a correspondent from Altoona, Pa., "who rose in the meeting last May in Philadelphia and promised five new subscribers for the magazine. I am now happy to redeem my pledge and to send you the names of six." Let all such good impulses have free play.

A society of young people in Springfield, Ohio, having outgrown private houses, holds its meetings in the church parlors, taking pains to make them attractive with flowers and curiosities appropriate to the subject of the meeting. The invited come for half an hour of social intercourse before the meeting, and two young ladies act as hostesses. Among the exercises that have been found interesting in this society was one called "Sharp-shooting." Brief items of missionary intelligence are copied by the leader on slips of paper, numbered, and distributed to the members, who read them in quick succession as the numbers are called for. When the subject was "North American Indians," a similar exercise was called a "Pow-wow," while at an "African" meeting it took the form of a "Palaver."

One year twelve of the society were appointed as "Tourists," whose duty it was to take turns in writing a letter to the society, from the country for the month.

CURRENT LITERATURE AND MISSIONS.

AMONG THE NORTH SEA TRAWLERS. James Runciman. *Contempory Review*, October, 1888.

EVERYDAY LIFE OF INDIAN WOMEN. Capt. Richard Carnac Temple. *Popular Science Monthly*, November, 1888.

THE MEXICAN MESSIAH. Dominick Daly. *Eclectic*, November, 1888.

THE GREAT MISSIONARY FAILURE. Canon Isaac Taylor. *Fortnightly Review*, October, 1888.

AMERICAN MISSIONARIES IN INDIA. B. H. Badley, D. D., Editor "Star of India." *N. Y. Independent*, November, 1888.

AINU FAMILY LIFE AND RELIGION. J. K. Goodrich. *Popular Science Monthly*, November, 1888.

SLAVERY IN AFRICA. Verney Lovett Cameron, C. B., R. N. *National Review* (London), October, 1888.

BRITISH EAST AFRICA. H. H. Johnston. *Fortnightly Review*, October, 1888.

A BOOK RECEIVED.

Odds and Ends; or, Gleanings from Missionary Life. By Rev. C. H. WHEELER, D. D. Pages, 202. Price, $1.25. (Congregational S. S. and Publishing Soc., Boston and Chicago.)

Dr. Wheeler has been a missionary in Harpoot, Eastern Turkey, for thirty years, and is the author of "Ten Years on the Euphrates" and other books well known to our readers. The style of this latest volume is most unstudied and it avoids consecutiveness, but succeeds in putting before us many interesting items which never appear in more pretentious books. The samples given of how the missionary adapted himself to various minds and various emergencies are suggestive for Christian workers anywhere, but would be doubly profitable reading for inexperienced missionaries.

Our Christmas Gifts, is a timely and excellent leaflet, published by the Woman's Baptist F. M S, 1420 Chestnut St., Philadelphia, price 2 cents.

Woman's For. Miss. Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.
Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young Peoples' and Children's Bands, Miss F. U. Nelson.
Candidates will address Mrs. S. C. Perkins.
Treasurer, Mrs. Julia M. Fishburn.
Send all letters to 1334 Chestnut St., Phila.
Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

When Presbyterial Secretaries, or others, send the names of new auxiliaries or bands, they will please always add the address of the President or Secretary, that the new organization may be properly acknowledged.

The departure of Miss Emma Hays for Tokyo has been elsewhere noted in this magazine, but we like to mention the names of all "our missionaries" in these columns, to secure the active, prayerful interest of our home workers. Miss Hays is the daughter of Rev. L. Y. Hays, of Mifflintown, Pa., where she was actively engaged in many departments of church work, and now she is to enter upon a new field of usefulness as a teacher in Graham Seminary.

We are to have another representative in Siam in Miss Mary E. Stoaks, who goes from Seville, Ohio, to teach in the Christian Academy, Bangkok. Though she will receive her support from the Academy, she desires to be numbered with our missionaries, and to be sustained by our love and sympathy. We thankfully accept this new trust.

Mrs. Isaac Boyce, of Saltillo, Mexico, has also been adopted by our Society, after having received her "joyful consent."

Miss Ella Kuhl returns to Sao Paulo, Brazil, about the middle of December, with regained health and strong desire to be back again at her responsible post, one which she has held these fourteen years. Friends are making up for her a box of well-selected books,—the nucleus of a library for the young native ministers and the children in our schools. The box would contain many more books than have been sent, and any one so minded might add others with perfect assurance of their being most acceptable and useful. Send, up to Dec. 15th, care Mr. C. Cutter, 53 Fifth Ave., New York, "for Miss Kuhl."

The sudden death of Mrs. W. J. P. Morrison, (connected with the Board of the Northwest), has been quickly followed by that of our own Mrs. J. H. Morrison, who died of typhus fever at Sabathu, India, whither she had recently gone from Ferozepore, to have charge of the Leper Asylum. She was ever an enthusiastic missionary worker, and conquered difficulties which would have discouraged many an other. It was her pleasure to take up the most forbidding tasks, and she had hoped to accomplish much good among the lepers. Her loss will be keenly felt by many in India as well as in this country, but it falls most heavily on her two young sons, who are here pursuing their studies, and who have our deepest sympathy.

Little mention has been made of our medical missionary students of late in these columns. They are, however, hard at work preparing for their high vocation. Two are pursuing their studies at the Medical College in San Francisco, and six in Philadelphia, three having entered this fall, thus making the full number, eight.

The Japan Question Book has been reprinted with the addition of questions and answers on Korea. Price, 5 cts.

The Occidental Board has just published a most attractive leaflet, or small book, entitled: *Little Ah Yee of the Opium Dens.* It is written by Miss Cable,—a chapter from her personal experience,—and illustrated by a clear photograph of the Chinese schoolchildren with their teachers, gathered on the church steps. It may be had by sending to the Mission Rooms, 933 Sacramento St., San Francisco. Price, 10 cts., post-paid.

New Auxiliary.

San Francisco Presbytery, Danville, Cal.

New Bands.

California, Berkeley, Pearl Seekers.
" San Francisco, First Ch., King's Builders.
" " " Calvary Ch., Calvary Lights.
" " " " Sabbath School Soc.
Ohio, Barnesville, Do Without.
" Hopewell, Children of the King.
Penna., Edinboro', Boys'.
" Fairfield, Gleaners.
" Latrobe.
" Licking, Cheerful Workers.
" Lower Merion.
" Upper Buffalo, China.
" " " Mary Shaw.
W. Va., Holliday's Cove, Graham.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Africa and Syria, Miss Annie Giles; Persia, Mrs. N. B. Judd; Mexico, S. America and Siam, Mrs. A. D. Wheeler; India, and among the North American Indians, Miss M. P. Halsey; China and Japan, Mrs. L. V. Angle.

Correspondence concerning special objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt. Concerning missionary visits, Mrs. Geo Bancroft.

Correspondence concerning candidates, Mrs. H. T. Helm.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

In addition to the brief notice of the sudden death of Mrs. W. J. P. Morrison, at Murree, India, which was in Nov. W. W., we wish to tell a little of her life and work.

Born in India, the daughter of Rev. Reese Thackwell, she was adopted by our Board of the Northwest upon her return from school in Edinburgh, Scotland, a young girl only nineteen, and was almost immediately taken under the special care of the New Albany, Indiana, Presbyterial Society. She was first at Rawal Pindi, later on, in the Girls' School at Dehra.

In 1880 she married Rev. W. J. P. Morrison, also Indian born.

In the fall of 1882 they came to America, spending a year, when those who met her became much attached to Mrs. Morrison, for her winsome, bright manner. They spent several weeks with us here in Chicago, in the summer of 1883, with two dear little daughters.

The home and work in India was constantly on their hearts, as all who were with them or heard them talk, can bear witness.

For some wise purpose the Father has taken her Home, in her bright young womanhood, leaving lonely her husband and three little daughters. Let us pray that the Comforter may be with them constantly, and sanctify their great loss to them.

The interest in our always interesting meetings at Room 48 McCormick Block, is increasing, as is shown by the numbers assembled every Friday morning. Frequently extra chairs are needed, and rarely does Friday morning pass without the presence of some missionary on a visit to this country, or a Native convert. A short time since, we listened to a Japanese minister, who has a church in Kobe, Japan, of over 300 members, the direct result of mssionary efforts.

Visitors are always welcome, at 10 o'clock every Friday morning.

Do the young ladies of the *Northwest* realize that we need *to-day* several missionaries for places made vacant by sickness, or other good causes? In these countries where they are dying daily, and have never heard of the God whom they are being called to meet? Called before a *stranger*, and a Judge, with a decision for eternity to hear! Let the members of every young ladies' society pray earnestly that a shower of blessing may descend upon *them*, by calling one of their number to become a missionary of joy and hope, *eternal* hope to our sisters. Does not every one who attended our Annual Meeting at Freeport, last spring, remember the thrill of joy felt by that whole audience, when those young ladies, in all the beauty and charm of their young womanhood, rose in their places, and with earnest face, each one said: "I am glad and proud to be chosen." The hearts of others are turning we are sure, and Mrs. Helm will soon have plenty of applications. Notice Mrs. Helm's address at the top of this page.

November 1st does not close the time for receiving subscriptions to "Woman's Work for Woman," as the printed cards recently circulated might lead some to infer. We have promised to publish the name of every lady receiving ten or more subscribers. and the offer is still open.

Miss A. E. Brarrley, 15 subscriptions, Canton, Ill.

Our note last month about "400 women" at prayer meetings, in "Abeih, Syria," must be corrected. Those women are in Aintab, Turkey; but they put us to shame all the same.

We call special attention to our new leaflets, the list given below.

There are many friends who do not pay attention to know, by which Board, certain leaflets are published and for sale. Each Board does not have all the publications of the other. Note, please, that we have

Rise and Progress of Woman's Work in Heathen Lands
Price.....05
Prayer, Pleading not Dictating.....02
Woman's Work in the Church, a Bible Reading.....02
How to Awaken a Deeper Interest in Auxiliary Societies..02
Loyalty.....02
Reissue of "The Mother at Home" by "Pansy"
Two copies for.....05
The Bride's Outfit, a poem.....01
That Missionary Baby (15c. per doz.).....02
W. P. B. M. of the Northwest.
Room 48 McCormick Block, Chicago, Ill.

The Six Annals of Robert Moffat, Adoniram Judson, Woman and Her Saviour in Persia, Justin Perkins, David Livingstone, and Henry Martyn and Samuel J. Mills, are also published by the Board of the Northwest, Price, cloth, thirty cents; paper, eighteen cents, postage paid.

Women's Board of For. Miss. of the Presbyterian Church,

No. 53 Fifth Avenue, New York City.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A. M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

All interested are invited to attend.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

An affecting memorial has been sent us of Mrs. Theron Brittain, wife of the pastor at Ridgebury, N. Y., who entered into her rest September 12th. Mrs. Brittain was Vice-president of the Woman's Missionary Society of Hudson Presbytery, and the secretary testifies of her "grand and loving missionary spirit." When unable longer to attend the meetings, her message was: "I will not resign my position. Just as long as I live I desire to be identified with the missionary work."

The Treasurer of our Board reminds us that many precious thank offerings were received in November of last year, and that the reasons for thanksgiving are no less this year.

During the past month Mrs. H. M. Andrews (Miss Hutchinson) has been visiting among our societies in the Central and Western part of the State, and from one and another come reports of the delight and satisfaction she has given. We already hear of some results in awakened interest, and the enrollment of new members from the ranks of those who had never before seen any reason why they should be members of a missionary society. While rejoicing that so many missionaries have gone this autumn, Mrs. Andrews says: "Still I come in contact with so many who *might* go and are not interested that I cannot wait in patience till the Master sends enough laborers into His harvest."

While the financial report on page 417 of "The Church" for November should lead us all to earnest prayer and effort, it is but right that our own societies should be encouraged by learning that their contributions show a gratifying advance over last year's. Although the amount of our receipts, as reported this month, is but a few dollars more than that reported last December, the gifts from living workers have more than made good the legacies which had been received at that time. Let us thank God and take courage.

New Auxiliaries.

Binghamton Presbytery,	Binghamton,	King's Daughters.
" "	"	Juvenile Corps (Boys).
North River "	Matteawan.	
" " "	Cornwall,	Abbott Mission Band.
Morris & Orange "	Morristown,	1st Church.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 68 Saratoga St., Cohoes

The semi-annual meeting of this society was held at Hoosick Falls, October 11th. It was a beautiful day for any October, and certainly a rare one for this year. The attendance was large, especially from the vicinity, and the key-note of the day's sessions was given in the morning devotional meeting. Mrs. J. M. Chrysler, of Stillwater, led this meeting, and in the course of some brief but very interesting remarks, alluded to the incident of the Native Christian woman who, in her loving sympathy for an over-burdened missionary, begged her to "put more work" on her. The application of the little story touched all hearts, and allusions to it were heard throughout the day in prayers and addresses.

After the devotional exercises, the President, Mrs. Nason, opened the regular morning session, and Dr. Tatlock, of the Hoosick Falls Church, made a pleasant address of welcome.

The new work for this year, a share in the expense of making needed improvements in the boarding-school building in Mexico City, was presented, also a plea for the Contingent fund, both of which will be printed and distributed.

Mrs. Fry, the General Secretary, presented the interests of our magazine, Woman's Work for Woman, in a most interesting and forcible manner. It added greatly to the interest and pleasure of the meeting to hear and see one whose usefulness, or rather indispensableness, in her present position is so universally felt.

Mr. H. V. Noyes, of Canton, China, was the next speaker, and occupied the closing half hour of the morning session with an able presentation of the wonderful changes which have been and are taking place in China in regard to the outside world. He reviewed

the political events of the past few years with regard to that great nation, and showed how China is awaking to the necessity of adopting Western science, abstract and practical. His remarks were so interesting that the President invited him, when the noon hour arrived, to continue them in the afternoon.

An intermission from 12.30 to 2.30 gave opportunity to enjoy the profuse hospitality of the lunch room, where everything which could please the eye or tempt the palate was found; and afterward, the beautiful walks and drives of the village.

The afternoon session was opened by prayer by Mrs. Layyah Barrakat, after which Mr. Noyes described mission work in Canton, and gave the latest intelligence from Hainan.

He was followed by Mrs. H. M. Andrews, of Mainpurie, India, whose thrilling stories and earnest words made a profound impression.

Mrs. Fry then announced that since she had been in the meeting, a member of the Society of N. N. Y. had offered to pray for a lady missionary to go as a substitute, and asked if there were not some young lady in the house who would respond to this offer. She spoke of several fields where ladies are needed, and urged the Society to find some one of their number who would go as their representative. No response was made then to this appeal, but perhaps this printed page may meet the eye of some one who will recognize in it a call from her Saviour. Eacn one must decide for herself the question of duty and privilege, but is it possible that in the whole of our limits there is no young Christian woman whom her Lord can use for this work?

Mr. Bird, of Abeih, Syria, then gave some interesting and suggestive facts in regard to the work in that land.

Mrs. McClure, in behalf of Mrs. Yiesley, Chairman of Committee, presented resolutions of respect to the memory of our late Vice-president, Mrs. Cole, of Albany. They were adopted and ordered entered on the minutes.

A most fitting close to the meeting was given by Mrs. Hector Hall in the singing of one of Moody and Sanky's hymns, the deepening twilight heightening the effect of her rich, clear tones and tender words—"Bind me closer, Lord, to Thee."

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3937 Bell Ave.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

A call comes from the General Board for missionaries to go to China and Japan.

Three or four young ladies have recently applied to be sent, some to Home and some to Foreign fields.

Our Board decided to give $500, to assist in the mission school building at Merida, Yucatan.

Our societies as well as individual members find the missionary calendar a great help in their work. We hope there will be many calls for the next.

We are still behind in our contributions, and the annual meeting is not far off. Let us all make special efforts, and if need be sacrifices, to make our offerings as large, if not larger, than those of last year. There must be no such thing as a backward movement. "Forward" is our motto.

The Sunday-school of the Presbyterian Church at Denison, Texas, have organized a missionary society, and have arranged for monthly offerings, birthday offerings and quarterly missionary meetings, and hope to learn much and do much for the mission cause. They will be auxiliary to the Southwest Board.

Mrs. R——, of the Galasgo Ave. Church, St. Louis, after canvassing her church, brought a list of 17 names as subscribers to W. W. W. This is a live, active church, though far from being wealthy. If the women of our larger churches would follow Mrs. R——'s example, we might have hundreds of subscribers for our magazine where we now have so few.

After anxiously waiting, the official appointment was received and Miss Mary Hayden sailed under our Board for Seoul, Korea, September 29th, *via* San Francisco. Miss Hayden goes as missionary and teacher to the hospital-school, where she has been greatly

needed for some time. Of her earnest Christian character and capability for missionary work, letters speak most satisfactorily. A farewell meeting was held in the Presbyterian Rooms as she passed through St. Louis, where ladies of the Board, of the Lafayette Church and others, made her acquaintance, and in whom she found friends. Appropriate words were addressed to our missionary by the President, earnest prayers were offered for her, and she herself responded, expressing her dependence on the promise: "My grace is sufficient for you."

MRS. J. E. ALLEN has been appointed Secretary for correspondence concerning special objects. Address, 1107 Olive St., St. Louis, Mo.

AUXILIARIES will find our catalogue of leaflets quite complete and helpful, though since its publication a few more excellent leaflets have been received.

Woman's Work in the Church; a Bible Reading	2 cts.
Loyalty	2 cts.
A Talk on Mite Boxes	2 cts.
Scriptural Exercise on Light and Darkness	2 cts.
The Rise and Progress of Woman's Work for Woman in Heathen Lands	5 cts.

Address, Board of the Southwest. 1107 Olive St., St. Louis, Mo.

NEW SOCIETY.

Santa Fé, Kansas, Children's Band, Willing Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from October 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS,]

BALTIMORE.—Baltimore, Westminster, Silver Star Bd., 25; Elliott City, Rose of Sharon Bd., 62; Govane Chapel, 8.25; Lonaconing, Highland Bd., 70, 165.25

BLAIRSVILLE.—Beulah, 61.75, Bd., 80; Blairsville, Immanuel Circle, 13.51, Five-to-Six Bd., 13.50; Cross Roads, 5.38; Greensburg, 25; New Salem, Br. of Congruity, 14.15; Plum Creek, 8.50, 221.79

CARLISLE.—Carlisle, 1st, 20; 2d, 10, Y. L. B., 14; Chambersburg, Falling Sp., 12, Y. L. B., 25; Dillsburg, Monoghan Ch., 7.50; Gettysburg, Miss McPherson, 50; Harrisburg, Market Sq., 40, S. S., Senior Dept., 23.13, Bd. of Trust, 10; Mechanicsburg, 20; Paxton, 35; Shermandale, 8; Upper Path Valley, 25, 299.63

CHESTER.—Lincoln, Willing Helpers, 40; Oxford, 1st, 85; West Chester, 50; West Grove, 4.25, 179.25

CHILLICOTHE.—Chillicothe, 1st, 17.41; 3d, 7.53; Concord, 5.65; Frankfort, 7.15; Greenfield, 16; Hillsboro, 25, Sycamore Valley Bd., 7.50; Marshall, 2.64; Mt. Pleasant, 5; North Fork, 5; Pisgah, 7.50; Washington C. H., 5, Y. P. S., 2; Wilmington, 5.40, 118.78

CINCINNATI.—Bethany, 10; Cincinnati, 3d, 30, S. S., 30; Mt. Auburn, 75; Walnut Hills, Pearl Gatherers, 25, Class No. 4, 12.03; Westminster, 20; Cleves and Berea, 33.25; Delhi, 10; Montgomery, 15.25; Morrow, 19; Wyoming, 17.10; Collection, 33.67, 330.30

CLARION.—Beechwoods, Pancoast Bd., 1.50, S. S., 8.50; Bethesda, 18, Y. L. B., 18; Brockwayville, 13, Bd., 4.25; Brookville, Boys' Bd., 3.32; Callensburg, 5.80; Clarion, 93; Concord, 10.50, Bd., 6; East Brady, 20, Beacon Lights, 10.50, Boys', 4.95; Emlenton, 12, Y. P. S., 3.75; Greenville, Y. L. B., 20.42; Leatherwood, 30.50; Licking, 35, Cheerful Workers, 30; New Bethlehem, 6, Y. L. C., 7.16, Star Bd., 30.54, S. S., 17.18; New Rehoboth, 32.67; Oak Grove, 37, Bd., 14.35; Oil City, 2d, 20.03, S. S., 13.20; Pisgah, 10, Y. P. S., 40; Punxutawney, 15.30; Ridgway, 14.50, Bd., 11.06; Scotch Hill, 5.25; Shiloh, 8.50, Mission Garden Bd., 5; Troy, 5; West Millville, 10; Wilcox, Bd., 6, 657.73

CLEVELAND.—Ashtabula, 11; Cleveland, 1st, 330, 341.00

DAYTON.—Dayton, 1st, Y. L. B., 25; Dayton, 4th, 65; Franklin, 14; Greenville, 18; Piqua, 12, S. S., 21; Springfield, 1st 25; Springfield, 2d, 20, S. S., 30; Troy, 45, "2d Soc.," 18.75, 293.75

ELIZABETH.—Clinton, 14; Elizabeth, F. M. Ass'n, 100; Plainfield, F. M. Ass'n, 124.30; Pluckamin, 44, Crescent Bd., 19.17; Roselle, 32.65; Woodbridge, Lillies of the Field, 25, 359.12

ERIE.—Franklin, 50; Girard, 10.15, 60.15

LACKAWANNA.—Ashley, 14; Canton, 10; Carbondale, 16; Honesdale, 55.10, Mizpah Bd., 12.50; Kingston, 21; Langcliffe, 37.50; Monroeton, 12.50; Orwell, 5; Pittston, 13.20, Parke Bd., 15.75; Plymouth, 22.30, Children's Bd., 3.50; Scranton, 1st, 75, Juv. Soc., 125; Scranton, 2d, 13.45; Washburn St., 22.32, Kefr Shima Bd., 15; Stevensville, 7, Youths' Bd., 5, Little Helpers, 2; Towanda, 50; Troy, 20, Birthday Bd., 6.25; Wells and Columbia, 8; West Pittston, 25, Y. L. B., 3; Wilkesbarre, 1st, 100; Memorial, 50, 765.37

MAHONING.—Poland, 25.53, Cheerful Worker, 6.50; Salem, 19.39; Warren, Y. L. B., 30; Youngstown, 30.50, 111.92

MONMOUTH.—Beverly, 20; Plumstead, Coral Builders, 25; Shrewsbury, Eatontown Bd., 30, 75.00

MORRIS AND ORANGE.—Boonton, 23; Dover, 32.65; East Orange, Willing Workers, 70; Hanover, 75; Madison, Y. L. S., 50; Orange, 2d, 100; Summit, 86.75; South Orange, 73, 477.75

NEWTON.—Asbury, 10; Belvidere, 1st, 40; Belvidere, 2d, 30; Greenwich, 6; Newton, 38.40, Inf. Cl., 4.75; Oxford, 1st, 10; Stewartsville, 32.50, 171.65

PHILADELPHIA CENTRAL.—Arch St., 225; Bethlehem, Miss S.H. Smith, 17; 1st Kensington, 65; North Ch., B. L. Agnew Bd., 50, Light Bearers, 9; Olivet, 50, Olivet Graham Bd., 9, Primary Dept., 20; Patterson Mem., S. S., 40; Temple, Grace Bd., 10; West Arch, Y. P. B., 16, 511.00

PORTSMOUTH.—Portsmouth, 1st, 12.93

REDSTONE.—Belle Vernon, 41.55; Connellsville, 16.32; McKeesport, 50; New Providence, 21; New Salem, 8.45; Rehoboth, Webster Circle, 5, Shaw Bd., 2.50; Scottdale, 5; Uniontown, 15.90; West Newton, 1.55, 167.27

SYRACUSE.—Syracuse, 4th, 177.00

WASHINGTON.—Burgettstown, 27.75, Mrs. Patterson, 5.55; Claysville, 50, Aftermath Bd., 25; Cross Creek, Loring Bd., 40; Cross Roads, 13; Forks of Wheeling, 22; Lower Ten Mile, 25; New Cumberland, 21; Upper Buffalo, 62, McMillan Bd., 30; Washington 1st, 40.38, *special*, 25, Y. L. B., 75, Cornes Bd., 25, June Rosebuds, 9.62, Home Circle, *special*, 25; West Alexander, Hold the Fort Bd., 32.31; West Liberty, 20, Union S. S., 4.10; Wheeling, 1st, 107.57, Sydney Ott Bd., 21.10, 706.36

WASHINGTON CITY.—Alexandria, 1st, 20; Washington, 1st, 27.50; 4th Ch., 3; 6th Ch., 10; Covenant, 28.35; Eastern, 17.32; Metropolitan, 20, Mateer Bd., 10; North, Youths' Soc., 16.28; Western, 25; West St., 15, 192.45

WELLSBORO'.—Beecher's Island, Catrine Bd., 4; Coudersport, 5.34; Elkland, 10.11; Farmington, 6.34; Mansfield, 3.04; Osceola, 6.14, S. S., 3.56; Tioga, 4.40, 42.93

WEST JERSEY.—Cedarville (2 churches), 18.86, 1st Ch., S. S., 37.50; May's Landing, 15, 71.36

WESTMINSTER.—Chanceford, 70; Chestnut Level, 27; Columbia, 50, S. S., 40; Marietta, 20; Pequea, 33.80; Union, 33:

York, 1st, Niles Bd., 31.08, Always Ready, 17, Cheerful Workers, 5; York, Westminster, 27; Pres. Soc. (thank off.' 188.62), 200.18, 554 06

Wooster.—Apple Creek, Y. L. B., 35.29; Ashland, 35; Belleville, 8.25; Creston, 8.50; Fredericksburg, 4.50; Loudonville, 6.30; Millersburg, 3, Children's Bd., 1.25; Savannah, 9, Pearl Seekers, 15, 124.09

Zanesville.—Brownsville, 15; Dresden, 20; Granville, 37, Earning Givers, 5; Homer, 10; Jefferson, 9.25; Mt. Pleasant, 3.60; Mt. Vernon, 23.85; Muskingum, Y. L. B., 4.56; New Concord, 15; Pataskala, 10; Roseville, 8; Utica, 4.60, Y. L. B., 1; Zanesville, Putnam, 18, Inf. Sch., 16.45, 201.31

Legacies.—Estate of Proctor Tong, deceased, Geneseo, N. Y., 748.12; Interest on Lapsley Legacy, 50, 798.12

Miscellaneous.—Afton, N. J., Mrs. M. D. Ward, 10; Bridgeton, N. J., Mrs. Jos. Reeves, L. M., 25; Bal. from collection at New Jersey Synodical Meeting, Trenton, 15.15; Phila., E. M. S., 2; Cash, 30 cents; Interest on Ground Rent, 312.50, 364.95

Total for October, 1888,	$8,594.94
Total since May 1, 1888,	22,007.71

Boxes have been sent from Marietta, O., to Miss Harriet LaGrange, Tripoli, Syria, and from Taneytown, Md., to Miss Nancy Hunter, Yankton Agency, Dak.

Mrs. Julia M. Fishburn, Treas.,
Nov. 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to October 20, 1888.

Bellefontaine.—Upper Sandusky, 16.75

Cairo.—Linn, Wabash Ch., 5; Old Du Quoin, 10, 15.00

Cedar Rapids.—Blairstown, 9.65, Y.L.B., 3.10; Clarence, 8; Clinton. 31.70; Centre Junction, 5; Scotch Grove, 10; Vinton, S.S., 4.17; Wyoming, 10, S.S., 7; Shellsburg, 1, 89.62

Chicago.—Bloom, 10.25, Bd., 2.50; Chicago, 1st, 97; 2d, 69.82; Mosely Mission, 30; 4th, 25; Ch. of the Covenant, 9.74; Elwood, 5; Joliet, Central Ch., 53.58, S. S., 14.76, Y. P. S., 6.44; Lake Forest, 20, Y. P. S., 29.32, Mrs. J. V. Farwell, 10; Manteno, 11.50; Peotone, 16.94, S. S., 5.06; Waukegan, 62.50; Income from Real Estate, 556.71 (less Pres. Ex., 20.25), 1,015.87

Chippewa,—Ashland, Dr. E. Harris, 25.00

Crawfordsville.—Bethany Ch., 25; Crawfordsville, Centre Ch., 25; Hopewell Ch., 10; Lafayette, 2d, 50; Lebanon, 4.50; Rock Creek, 10, 124.50

Council Bluffs.—Afton, 6.70; Atlantic, 6; Bedford, 5; Clarinda, 5; Corning, W. W. A., 12.50; Greenfield, 14, Bd., 13; Griswold, 6; Logan, 3; Malvern, 12.50; Menlo, 4.50; Mt. Ayr, 4, Bd., 2; Neola, 3.75; Randolph, 5.07; Red Oak, 5; Shenandoah, 10.05; Sidney, 5; Woodbine, 8.50, 131.57

Denver.—Brighton, 72.10; Denver, Highland Ch., 15; 23d Ave., 10, 97.10

Detroit.—Detroit, 1st, 100, a friend, 30; Hamtramck Ch., 10; Memorial Ch., 10.78; Westminster, 50, Bd., 10; Ypsilanti, 215.50, 426.28

Des Moines.—Adel, 11; Albia, 6; Chariton, 5; Dallas Centre, 3.75; Des Moines, Central Ch., 37.50; East Des Moines, 10.63, S. S., 12.70; New Sharon, 7.51; Oskaloosa, 12.50; Russell, 5; Winterset, 15.50, 127.09

Dubuque.—Manchester, 4.00

Fargo.—Lisbon, 5.50

Fort Dodge.—Alta, 2.40; Boone, 10; Carrollton, 9; Cherokee, 10.57; Dana, 3; Estherville, Pansy Bd., 1; Ft. Dodge, 12.88; Le Mars, 11; Lohrville, 6; Meriden, 7; Paulina, 2; Sanborn, 6.50, Bd., 7; Vail, 4.60, 90.19

Fort Wayne.—Ft. Wayne, 1st, 25.54; 2d, 19.86; Lima, 17.50; La Grange, 17, 79.90

Freeport.—Argyle, 22,54; Rockford, 1st, 50, 72.54

Indianapolis.—Indianapolis, 2d, Mr. W. S. Hubbard, 250.00

Iowa City.—Iowa City, Unity Ch., 10; Keota, 5.15; Malcom, 10; Muscatine, 30; Tipton, 34.98; Washington, 10.48, 100.61

Lake Superior.—Ishpeming, 10; Marinette, 15.32; Marquette, Bd., 64; Menominee, 13.83, 103.15

Lima.—Lima, 81.73; McComb, Bd., 5, S. S., 20, 106.73

Madison.—Cambria, 15, Y. P. S., 5; Madison, 43.33, Bd., 12.50; Prairie du Sac, 5; Portage, 10, 90.83

Mattoon.—Ashmore, Hebron Ch., 15.60; Charlestown, 9.75; Paris, 46.05; Prairie Home, 15; Shelbyville, 20; Taylorville, 12.50; Vandalia, 12.50, Bd., 10; Pres. Th. Off., 6.74. 148.14

Monroe.—Adrian, 20; Erie, 6; Hillsdale, 22.35, 48.35

Montana.—Bozeman, 5; Helena, 14.60, 19.60

Nebraska City.—Adams, 4.30; Blue Springs, 2.83; Falls City, 11.16; Hebron, 11.65; Humboldt, 11.42; Liberty, 1.15; Nebraska City, Circle, 12.50; Tecumseh, 25, 90.01

New Albany.—Charlestown, 15.05; Corydon, 9.70; Hanover, 9.50; Jeffersonville, 19.40; Madison, 1st, 25; 2d, 14.55, Bd., 3.50; New Albany, 1st, 60; 2d, 56.80; 3d, 24.85; Vernon, 13.08; Veray. 1.38, 252.81

Ottawa.—Aurora. 15.54, S. S., 51.86; Oswego, 10, 77.40

Peoria.—Astoria, 6; Canton, 33.65; Deer Creek, 9; Elmira, 5.40, Bd., 13.52; Eureka, 20.75; Farmington, 41.50; Galesburg, 13, Bd., 13; Green Valley, 6.25; Ipava. 12.50; John Knox Ch., 7.50; Knoxville, 25, Y. P. B., 30; Lewistown, 21; Low Point, 4.65; Oneida, 13; Peoria, 1st, 16.40, E. R. Edward's Bd., 22.68, Little Lights, 5.50; Calvary Ch., 12.50; Grace Ch., 10.50; Peoria, 2d, 14.50; Dunlap, 5; Vermont, 3.50; Yates City, 10.25, 376.55

Pueblo.—Colorado Springs, Y. P. S., 9.25; S. Pueblo, Mrs. Cameron, 10, 19.25

Rock River.—Aledo, 25; Seaton, Central Ch., 5; Dixon, 1.50; Fulton, 8; Milan, 11; Morrison, 18.88; Norwood Ch., 7.50; Sterling, 22, 98.88

Saginaw.—Cass City. 2, S. S., 3.60; Vassar, 10; West Bay City, 4.65, 20.25

St. Paul.—Duluth, 37.38; 2d, 11.60; East Minneapolis, Andrew Ch., 12; 5th, 6,38; Franklin Ch., 7; Westminster Ch., 80.65, Mrs. Bebee, 30, Y. L. S., 30; St. Cloud, 7; St. Croix Falls, 22.23; St. Paul, 1st, 11.35; Central Ch., Y. L. S., 225; Dayton Ave. Ch., 50, S. S., 60; House of Hope, 50; West St. Paul, 5, 645.59

Schuyler.—Burton, 5; Kirkwood, Y.L.S., 17.50; Macomb, 75 cents; Good Hope Ch., 70 cents, 23.95

Springfield.—Bates, 14; Irish Grove, 20; Jacksonville, State St. Ch., 39, S. S., 16.50; Central Ch., 25; Pisgah Ch., 14.10; Petersburg, 6.86, S. S., Bd., 15.10; Springfield, Portuguese Ch., 15, 2d. 18.50; Unity Ch., 6.90; Virginia, 6.60, 197.56

S. Dakota.—Synodical Soc., 62.00

Vincennes.—Claiborne Ch., 6.50; Evansville, 1st Ave. Ch., 3.60; Spencer, 4.50; Terre Haute, Moffat St. Ch., 6.25; Worthington, 4.10; Vincennes, 5.45; Upper Ind. Ch., 8, 38.40

Waterloo.—Ackley, 20, Y. P. S. C. E., 5; Conrad, 2.25; Dysart, 3.70, S. S., 6.50; District No. 5, S. S., 2.50; Grundy Centre, 28.50, King's Daughters, 14, Crusaders, 4, Snow Drops, 1.68; Janesville, 17; Morrison, 8.73; Salem, 28.33; Tama City, 2; Owassa, 1, 149.19

Whitewater.—Ebenezer Ch., 10; Shelbyville, S. S., 8.75, 18.75

Winnebago.—Appleton, 30; Auburndale, 2.25; Neenah, 111; Oxford, 5; Steven's Point, 24.46, 172.71

Miscellaneous.—Philadelphia, Miss Emma Way, 20; A. D.'s Mite Box, 1, 21.00

Total for month,	$5,452.62
Previously acknowledged,	12,436.09
Total from April 20 to Oct. 20,	$17,888.71

Mrs. C. B. Farwell, Treas.,
Chicago, Oct. 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for October, 1888.

BINGHAMTON.—Binghamton, 1st, 87.50; North, 25; West, 25; Waverly, 8.77, 146.27

BROOKLYN.—Duryea, 6.07; 1st, 20.34, Y. L. Miss. Bd., 25; Franklin Ave., 7.30; Green Ave., 11.66, Maud Murray Bd., 25; Greenpoint, 25.05; Trinity, 13.48, Miss. Bd., 10; Stapleton, S. I., 1st, 23.33, "Orange Buds," 17, 184.23

BUFFALO.—Buffalo, Bethany, 14.57; East, Boys' Miss. Bd., 5; 1st, 31; Lafayette St., 28; Wells St., Soc. C. E., 14; Westminster, Miss Sheldon's S. S. Cl., 1.62; West Side, 10; Jamestown, 40, S. S., 15; Olean, Y.L.S., 15; Sherman, 20.60; 194.79

CAYUGA.—Aurora, Soc. for Christian Work, 25; Cayuga, Cheerful Givers, 15; King's Ferry, Cheerful Workers, 10; Weedsport, Christ's Jewels, 6, 56.00

CHEMUNG.—Hector, 10.00

GENESEE.—Attica, Mrs. J. H. Loomis, 25; Batavia, 100; Byron, 20; Pres. Soc., 34.42, 179.42

GENEVA.—Bellona, Lend-a-Hand Cir., 13; Penn Yan, 40; Shortsville, 15, 68.00

HUDSON.—Chester, 20; Florida, Y.L.S., 25; Goodwill Ch., 35.10; Goshen, 50, Y. L. S., 18; Middletown, 1st, 41.84; Ridgebury, 13, 212.94

LOUISVILLE, KY.—Louisville, Central, 15; College St., 50, 65.00

MORRIS AND ORANGE, N. J.—Morristown, South St., 150; Orange, Central, S. S., 2 classes, 25, 175.00

NASSAU.—Roslyn, Helping Hand Bd., 3.86

NEW YORK.—Olivet Chapel, Miss Mary Schrole, 1.50; Park, 50, S. F. P., 67, Boys' Bd., 6.50, Light Bearers, 6.50; Washington Heights, 30; West 23d St., Y. L. S., 50, 211.50

NIAGARA.—Holley, 8.27; Lewiston, 5.50; Lockport, Calvary, Y. L. S., 5; 1st, 50; Somerset, 8, 76.77

NORTH RIVER.—Amenia, South, 13; Cornwall, 25; Cornwell-on-Hudson, 20; Highland Falls, Bainbridge Bd., 5; Marlboro, 20; Newburgh, 1st, 40; Rondout, 10, Y. P. Cir., 5, Hearts and Hands for Jesus, 5; Salisbury Mills, 12, 155.00

OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 2d, 14; Downsville, 4; Oneonta, 8.75, 64.25

ROCHESTER.—Avon, Central, 4; Brighton 7; Brockport, 15; Geneseo, 20; Rochester, St. Peter's, 50; 3d, 25; Webster, 3.75, Guards of Honor, 5, 129.75

ST. LAWRENCE.—Adams, 9.50; Brownville, 5; Gouverneur, 35, 49.50

SYRACUSE.—Cazenovia, 20; Hannibal, 10; Mexico, 29.55; Pompey, 12; Syracuse, Memorial, 40, 111.55

TRANSYLVANIA, KY.—Lebanon, 15.00

UTICA.—Clinton, 50; Forestport, 5, Willing Workers' Bd., 5; Ilion, 5; Little Falls, 125, Y. L. Cir., 60; New Hartford, Church Workers and Miss. Soc., 30, Fortnightly Miss. Bd., 20, "Wike Awake" Bd., 5; New York Mills, 25, Faithful Workers, 65; North Gage, 12; Oneida, 50; Oriskany. "Little Helpers" Bd., 5; Rome, 50, S. S., 12.82; Sauquoit, 30, "Willing Workers" Bd., 19; South Trenton, 5; Turin, 5; Utica, Bethany, 25; 1st, 125; Memorial, 25, one member, 25; Olivet, 20; Westminster, 95, Brown Miss. Bd., 35; Vernon, 15.65; Westernville, 15, 964.47

WESTCHESTER.—Greenwich, Conn., 1.50; Peekskill, 1st and 2d, 50; Yonkers, Westminster, 25, 76.50

MISCELLANEOUS.—Choconut Centre, N. Y., Mrs. H. B. Williams, 5.30; Leaflets, 93.65; Mite Boxes, 30 cents, 99.25

Total, $3,349.05
Total receipts from April 1, 1888, 13,443.68

ERRORS IN SEPTEMBER REPORT.

NASSAU.—Smithtown, 35, should read Smithtown, Miss. Bd., 35.

NORTH RIVER.—Cornwall-on-Hudson, 5, Should read, Cornwall-on-Hudson, Y. P. S., 5.

Mrs. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

Mrs. J. A. WELCH, *Asst. Treas.*,
39 West 17th Street, N. Y. City.

Receipts of Woman's Presbyterian For. Missionary Society of Northern New York from April 19th to November 1st, 1888.

ALBANY.—Saratoga, 2d, 1; Albany, 2d, McDonal Bd., 35.20; West End, Buds and Blossoms, 5, Soc., 15.25; State St., 18; Sand Lake, S. S., 30; Stephentown, Soc., 12; West Troy Memorial, 5; Schenectady, 1st, 99.40; Tribes Hill, Soc., 10.20; Luzerne, S. S., Bd., 90 cents, 231.95

COLUMBIA.—Catskill, Soc., 5; Ashland, Soc., 7.20; Centreville, 4; Hudson, Coan Bd., 50, 66.20

CHAMPLAIN.—Champlain, Soc., 18; Keeseville, Soc., 22.25, 40.25

TROY.—Salem, Bd., 22; Fort Edward, S. S., 15.25, Aux., 12.66; Glens Falls, Aux., 43; Waterford, Aux., 67.02; Westminster, Aux., 8.50; Lansingburgh, Olivet Ch., Aux., 22.50, "Little Gleaners," 2.50; 1st Ch., Aux., 32.86; Malta, Aux., 8; Sandy Hill, Aux., 25; Cohoes, Aux., 29; Troy, 1st Ch., Aux., 7.15; 2d Ch., Aux., 2.82; 2d St., Ch., S. S., 19.66, Aux., 102, Mrs. Marsh, of Missouri, through the same Aux., for library in Girls' School at Teheran, to be called "Maria Marsh Memorial" in memory of her daughter, Maria Marsh, 200, 619.42

MISCELLANEOUS.—Collections at Annual and Semi-Annual Meetings, 109.18; From Mrs. H. O. Travis, of Whitehall, N. Y., 50; Presbyterian Sisters of Lebanon Centre, 3, 162.18

Total from April 19th, $1,120.00

MARY E. CHURCH, *Treas.*,
595 N. Broadway, Saratoga.

Receipts for For. Fund of the Woman's Presbyterian Board of Missions of the Southwest, from Sept. 1, to Oct. 20, 1888.

CHEROKEE NATION.—Park Hill Ch., 4.00

EMPORIA.—Arkansas City, Y. P., 25; Benton, 3.25; Brainerd, 12.50; Burlington, 10.50; Caldwell, 10.75, Bd., 3.45; Derby, 1.75; Newton, 15; Peabody, 34; Potwin, 9.10; Waverly, 1.33, Y. P., 3.45; White City, 3.65, Golden Rule Bd., 2.26; Wichita, 13.60, 149.59

KANSAS CITY.—Butler, 10.95; Clinton, Boys' League, 12.50; Holden, 5.55; Independence, 50; Kansas City, 5th, 4.12, S. S., 5; Rosier, Sharon Ch, 5.89, 94.01

LARNED.—Burrton, 10.20; Canton, 2.20, Coral Workers, 50 cents; Garden City, 7.50; Hutchinson, Pearl Gatherers, 25; Larned, 2.43; Lyons, 7.50; McPherson, 5.63, 60.96

NEOSHO.—Chanute, 64 cents, S. S. Bd., 1, Busy Bees, 7.39; Fort Scott, 23.58, Pansy Bd., 6.57; Humboldt, 25; Iola, 7,30; Louisburg, 11. 50; Moran, 1.86; Parsons, 12.50, 97.34

OZARK.—Carthage, 8.75; Maple Grove, 2.12; Ozark Prairie, 5; Springfield, Cal. Ch., 35, 50.87

PALMYRA.—Hannibal, 1st Ch., 50.00

PLATTE.—Maryville, 22.80

SOLOMON.—Belleville, S. S., 5; Ellsworth, 10.50; Mankato, 5; Salina, 12.98; Shiloh, 20.07; Solomon City, 12, 65.55

ST. LOUIS.—Carondelet, 3.87; Mrs. S. A. Miller, 10; Mrs. A. E. Miller, 2; St. Louis, 2d Ch., S. S., 100, 115.87

TOPEKA.—Baldwin, Y.P., 3.65; Sharon, Y.P., 2.19; Topeka, 1st, 43, 48.84

Total, $759.83
Previously reported, 1,130.76

Total receipts for For. Fund from April 1, 1888, $1,890.59

Mrs. DANIEL KUHN, *Treasurer*,
1608 Chouteau Ave., St. Louis.

INFORMATION
CONSERVATION, INC.